Author

Title BIBLE. N.T. ENGLISH (MIDDLE ENGLISH). WYCLIFFE...

Place

Date CA. 1425

5X

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MS.
529
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Bible. N.T. English (Middle English).
Wycliffe. Selections. 15th cent.
Wycliffite Bible : ms., [ca. 1425].
1 v. (108 leaves) : vellum bound in pigskin over boards ; 14 cm.
Described in: Sothby's London catalog, 26th Nov. 1985, item 109.
Contents: Acts. - James. - Peter. - John. - Jude. - Revelation.

purchased at Sotheby's auction 11-26-85 £30,800($50,000)
I. Wycliffe, John, d. 1384.
II. Title

cataloged 1-16-86

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1

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George Gough
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GEORGE GOYDER

Theofile firſt
I made a ſer-
mon of all thyngis þ
I began to do and te-
che in to þe dai of his
aſſencion / in which
he cōmaūdid bi þe
holy gooſt to his a-
poſtlis whiche he
hadde achoſen / to
whom he ſchewid hi-
ſilf alyue after his
paſſioū / bi many
argumētis appering
to hem / bi fourty
dayes / & ſpeking of
þe rewme of god /
and he ete with hi-
m / comaūdid þ þei
ſchulde not departe fro
ierūsalē / but abide
þe biheſt of þe fa-
dir / which ȝe han
he ſeid bi my mou-
for ioon baptiſid in
watir / but ȝe ſchu-
le be baptiſid in
holy gooſt after
þeſe feiue dayes / þ
fore þei þat weren
comne togidre axiē
hym / ſeiden / lord
wher in þis tyme
þou ſchalt reſtore
þe kyngdome of i-
ſrael? / he ſeid to hē /
it is not ȝoure to
knowe þe tymes or
momentis / which
þe fadir haþ puttē
in his power / but
ȝe ſchulē take þe
vertu of þe holy
gooſt comyng fro
eche in to ȝou / & ȝe
ſchulen be my wit-
nessis [illegible]

This M. S. Translation of
Wiclliffe's was given to me
18 May 1851 by my Father
in law Samuel Sherriman
of Brook Street London
M.D. who brought it more
than 50 years ago at a
Book Stall at the corner of
Bond Street & Blenheim.
Street —

John Ward.

Wath Rectory
near Ripon.

was noũbred am
ong vs & gat pte
of pis seruyce &
pis nuns lyudc a
feeld of pe lyre of
wickidnes & he wz
hangid & al to brast
pe myddyl. & al hys
entrayls wer̃ sched
a brood And it was
maad knowen to al
men. p̄ dyuersitē u-
er sũ so p̄ pilk feelde
was clepid acheldc
mak nu pe language
of hem. pat is a fe-
ld of blode And it
is writē i pe buk of
salmys pe habitaciõ
of hem be maad des-
ert. & be per noon
pat dwel i ct & an op
take hys bischapri-
che Perfore it byho
uep of pese mē pat
ben gadrid togidre
wip vs in al pe tyme
i wlych pe lord ihc̄
entrid & wēt out a
mong vs & bigan
fro pe baptym of w̄
tin to pe day i wh-
ich he was take vp
fro vs. p̄ oon of pese
se maad wt̄ vs a wit-
nesse of hys resur-
rexcione & per ordey
ned tweyne Joseph
p̄ was clepid barsa
bas p̄ was surnamed
mat & matheie & per
preiden & seiden pou
lord pat knowest
pe hertis of al men.
schewe wlhom pou
hast chosen of pese
tweyne pat oon ta
ake pe plase of pis
seruice & apostilshed
of wlych nuns tres-
pasid. pat he schu
ld go in to his place
& per zaue lottis to
hē & pe lotte fell ō

hym fro her ize/ And
whanne þei biheldē
hym goyng ī to he-
uene: lo twey mē
stoden beſidis hem
in white cloþing.
which alſo ſeiden/
Men of galilee wh-
at ſtondē ze biſol-
dyng in to heuene?
þis iħū which is ta-
kē vp fro zou ī to he-
uene: ſchal come as
ze ſizen hym goīg ī
to heuē/ þanne þei t-
urneden azen in to ie-
rusalem fro þe hil
þat is clepid of oly-
uete: þe hil which
is biſidis ierūsalē
hauyng weie of
ey/ and whanne þei
weren comyn ī to þe
hous. þei stiȝeden
vpon. þei weren
tē vp ī to þe ſtorie
þer ware and was

ſ andrew filip ſ
thomas. bartholo
mew ſ mathew.
James of alphei ſ
ſymount zelotes ſ
iudas of iames/ al
þeſe weren lastyng
ly continuyng
with oo will ī pra-
er wt wymē ſ ma
rie þe modir of
iħū ſ wt his britē
Jn þo daies petir
roos up in þe myd
dyl of britēn ſ ſeid
and þere was a
cumpany of men
to gidre almest an
hundrid ſ twenty
Britēn it bihoueþ
þat þe ſcripture be fil
filled: which þe holy
goost bifore ſeid bi
þe mouþ of dauid/
of iudas of hī þat
was ledder of hē
þat token iħū/ ſ

what wole pis pig
be. & op loomy dē &
leidē for pese mē be
ful of mauste. & pei
stode us pe enleuene
& reuslid vp his wife
& chaft to hē ze iewis
& al y dwelē at ierlm
le pis knowē to zou
& us eeris pat ze
my wordis for nat
ze wenē pese be dāk
en wisāne it is now
pe pridde houre of pe
day but pus it is
pat was sēid bi pe
profete iohel & it sc
hall be i pe laste dayes
pe lord seip & schal
yeld out of my spi
rit on ech fleisch
& zoure sones & zoe
dauztris schulē pfeci
& zoure zōge mē sch
ulen se visions & &
zoure eld mē sch su
lē dreme swefenes
& ō my seruātis & o
my handmaidēs & sc
hal sched out of my
spirit i po dayes &
pei schulē pfecie &
& schal zeue grete
wondris aboue in
heuene & signes i
erpe bnep. blood
fier & hete & smoke
pe sone schal be tur
ned i to derknessis
& pe moone i to blod
bifore y pe grete &
pe openli day of pe lord
come & it schal be ech
man wha eu schal
clepe to heip pe name
of pe lord schal be
sauf ze mē of isr-
here ze pese wordis
& ihc of nazareth a
man preued of god
bifore zou bi vertues
& wondris & tokē
nys. which god dide
bi hī i pe myddil of zou

mathie/ And he was
as nowbred wt ye
eleuene aplis. ¶

And whane ye
dayes of ȝete
cost were fillid: al
ye disciplis were
togidir in ye same
place/ & sodeynly per
was maad a sown
fro heuene as of a
grete wynde comyng/ & it fillid all
ye hous where pei
satten/ & diuers tungis as fier apperid
o hem/ & it sat o ech of
hem/ & al were fulfild
wt ye holy goost/ & pei
bigunne to speke diuerse
langagis as ye holy goost ȝaf to hem to
speke/ & ȝ were in ierl
dwelyng men iewis
religiose men of ech
nacione ȝt is vnd
heuene/ And whan
pis voyce was maad
ye multitude came
to gidre/ & was afto
myed in ȝoure: for ech
man herd hem speke in his
langage/ & al were astonyed & wondrede/ & seide
togidir wheyr alle
alle ȝese ȝt speke be men
of galilee & how her
de we ech man his la
gage in which we be
born of ȝe & medi
& elamite & pei ȝt dwe
elen at mesopotamie
iude & cappadoce & ponte
& asie frigie & pamfilie
egipt/ & ye parties of li
bie ȝt is aboue kirenen
& colȝgens romayns
& iewis proselitis men
of crete & of arabie
we han herd hem spe
kyng in oure langagis ye
grete ȝiftis of god
& al were astonyed
& wondrede & seide togi

dir

ze leē & he ſeē/ for dauid ſtied nōt in to heuēnes/ & he ſeip pe lord ſeid to my lord/ ſitt/ on my rizthalf/ til ȝi putte pin enymyes pe ſtool of/ pi feet/ ſo ze nooſt certenly wite al pe hous of iſ-l'. pat god maad hī lord & crist/ pis ihū whom ze crucifi eden/ whanne pei herde pese pinges/ pei were cōpūcte i hert & pei ſeide to petir & to op' apoſtlis. what ſchulē we leue. & pei ſeid to hē/ do ze penaūce & ech of zou be baptiſid ī pe name of ihū crist/ ī to remyſſiou of zoe ſynes. & ze ſchulen take pe ziftis of pe holy goſt/ for pe biheſt is to zou & to zoe ſones & to al p' ben fer. wh-

ich/ euen-ouue lord god haþ clepid/ Alſo wiþ op' wordis ful many he wit neſſid to hem. & mo neſtid hem & ſeid/ be ze ſauied fro pis ſchrewid generacioune/ pane pei p' reſceyuede his word were baptiſid/ & ī p' day ſoulis were encreeſid. & wonte pre poſtlis/ & were ſtidyngly ſtabul ī pe techyng of pe apoſtlis. & ī comynyng of breed & ī preieris. & drede was maad to ech man/ & many wondris & ſignes were done bi pe apoſtlis ī ierlm: & grete drede was ī al & al p' bileuede were togidre & hadde all pinges comme/ pei ſelden poſſeſſiouns & catell: & departiden

as ze wite/ ge knowē
ew hī & kulkē bi pe
yondis of wickid me/
bi cōceyl determynd &
bitakē bi pe bifore k-
nowyng of god wyō
god reisid wythine sor-
owis of hell weren
vnlouēde bi-cause it
impossibil pe wer hol-
dē vnder sorowe
of hī/ I sayde afer pe lord
bifore me eūmore/
for he is on my rigthe-
lf/ pat I be nōt moued for
pis pyng my hert is
ioyed & my tung maid
ful out ioie & moreou
my flesch schal rest in
hope/ for pou schalt not
leue my soule i hell
ney pat schalt zeue pi
holy to se corrupcion/
pou hast maid knowē
to me pe weyes of
lyf/ pat schalt fil me i
my ryp wt pi face/

Briper le it leueful
vnto you to speke to you
of pe patriarke dauid
for he is deed & bur-
ied & his sepulcre is
among vs vnto pis
day/ perfore wythine
he was a prophete &
wist pat wt a ooth
of god hadde sworn
to hī pat of pe fruyte
of his lynd schulde
oon sitte on his sete/
he sayng afer risyng
of pe resurrection
of crist/ for he was
neyper left i hell/
ney his flesch syze cor-
rupcioū/ god reisid
pis ihū to who we
all ben witnessis/ per-
fore he was enhaūsid
bi pe ryghōd of god
& resyuyng pe biheest of
pe holy goost pat he sch-
ed fro pe hed/ he sched
out pis pat now pow

ꝛhe ꝯeued hym vp/ and
anoon hys leggys ꝛ hys
feet weren ſoudid to
gidre/ and he lepid ꝛ
ſtood ꝛ wandride/ and
ꝯe entride wiꝯ hem in
to ꝑe temple ꝛ wan
dride ꝛ lepid ꝛ herid
god/ and alle ꝑe peple
ſaȝ hym walkyng
ꝛ heryng god/ and
ꝑei knewen hym: ꝓat
he it was ꝓat ſatte at
almes at ꝑe ſaue ȝate
of ꝑe temple/ and ꝑei
weren fillid wiꝯ won
dryng ꝛ wondryng
of mynde in ꝓat ꝓing
ꝓat bifelde to hym/ of
whãne ꝑei ſien ꝑet
ꝛ Jon: al ꝑe peple ran
to hem at ꝑe porche
ꝓat was clepid of ſa
lamon: ꝛ wondriden
ſtrecchy/ and petre
ſeiȝ ꝛ anſwerdeꝫ to ꝑ
peple/ men of iſrael:
wiꝯ what wondre ȝe on
ꝑis ꝓing· eiꝫ wiꝯ what be
holden ȝe vs· as bi oñ
vertue eiꝫ power· we
maden ꝑis man for to
walke· god of abraham
ꝛ god of iſaac ꝛ god
of jacob· god of oure
fadris: hap glorifiede
his ſone ihu· whom
ȝe bitraiedn ꝛ denyed
bifore ꝑe face of pila
te: whãne he demyde
him to be delyuered/ whan
ȝe denyed ꝑe hooly ꝛ riȝt
ful: ꝛ axeden a mankeꝛe
re to be ȝouen to ȝou/ ſ
ȝe ſlowen ꝑe maiſter
of liif: whom god
reiſid fro deeꝫ of whos
we ben witneſſis/ and
in ꝑe feiþ of his name:
his hap confermed ꝑis
man· whom ȝe ſeen
ꝛ knowen/ ꝑe name
of hym ꝛ ꝑe feiþ ꝓat
is bi hym· ſaf to ȝou

po pynges to al mē
as it was nede to
ech/ a eche day pei
duscelliden stabily
wip po will ī pe
tempil & brakē
breed about hou
sis & token mete
wip fil out ioie
& symplnies of
hert & hereden
to gidir god &
hadden grace to
al pe folk & pe lo
rd encreched hem
pat weren mad
sad suff ech day e
n to pe same p
ynge ¶ xii. ¶

And petir &
ioon wenten
up in to pe tem
pil: at pe nynpe
houre of preyn
ge/ And a man
pat was lame
fro pe wombe

of his modir
was borne/ and
was leyed ech
day at pe zate
of pe temple
pat is seyd feir
to axe almes of
men pat entri
den in to pe tem
pile/ ¶ His wh
anne he size pe
tre & ioon tegy
nyng to entre
in to pe tempile
preied pat he sch
uld take almes
& petir wip ioon bi
held on hī: & seide
biholde pou to vs & he
bihield ito hē: & hop
idy he schuld take su
thing of he bi pei seid
haue pei silu ne go
de: bi pat I haue 3a
to pee ī pe name of
ihū crist of nazareth ris
vpstonde & go & he token hī bi
pe right hōd

peple: pe p̄ſts t mag
giſtratis of pe temple t
pe ſadducees camen
vp on hem ſorowfulli
yat pei tauȝten pe pe
ple: t preched in ihū
pe azenrisyng fro
dep/ and pei ladd hō
dis on hem: t putti
du hem in to ward
ē to pe morow/ for it
was ȝanne euentide/ bt
many of hem yat had
den yerd pe word: bi
leuedden/ and pe noñ
bre of men was ma
de fyue powsandis/
and a morwe it was
don· ȝ pe p̄ncis of
ȝeu t eldis men t
ſcribis weren gedrid ī
ierusalem t Annas
p̄ncc of p̄ſts and ca
fas t ȝoon t Alisaun
dre: t hou many e
uere weren of pe kyn
de of p̄ſts/ and

pei ſettiden hem in pe
myddil: t axiden/ in wh̄ẽ
ma̅re eiþ̄ in what na
me: han ȝe don pis
ȝing?/ panne peter
was ful̄id wiþ pe ho
ly goſt: t ſeide to hem/
ȝe p̄ncis of pe peple t
ȝe eldre men her ȝe/
if we to day be demyd
in pe good deed of al̄
le man· in ẽ ihū crist
naine is maad ſaf:
be it knowen to ȝou
al t to al pe peple of
israel/ pat in pe na
me of ihū crist of naza
reth. whom ȝe cruci
fiedden· whom god reiſid
fro dep: in pis pis nā
stondy hale. bifore
ȝou/ pis is pe ſtoon:
which was repued
of ȝou bildyngis/ whi
ch is maad in to pe heed
of pe corne: t helpe is
not in ony opir/ for

man ful lyech in pe
lizt of all zou/ and now
briſen ‖ woot: ꝑ bi
vnbitynge ze diden as
also zoure princes/ bot
god pat vnſore telde bi
pe mony of al profetis.
pat his ſchuld
ſuffre: hay fillid ſo/
ꝑ ſore be ze repentaūce
be ze conuertid: pat
zo̅ ſynes be doon awey/
pat whanne pe tymes of
refreſchyngis ſchulen
come fro pe lizt of pe
lord/ and he ſchal ſen
de ihū crist pat
is now p̄chid to zou/
whom hit bihoued
heuene to reſceyue:
into pe tymes of reſti
tucioū of al pingis.
which pe lord ſpake
bi pe mouy of his ho
ly profetis fro pe
world/ for moiſes ſei
de/ for pe lord zoure
god ſchal reiſe to zou
a profete of zoure britheren:
as me/ ze ſchulen here
hym bi al pingis. what
euer he ſchal ſpeke
to zou/ and it ſchal be
pat euery man pat ſchal
not here pilk profete
ſchal be diſtried fro pe
people/ and al profe
tis fro ſamuel and aft
ward pat ſpaken:
teelden peſe daies/ but
ze ben pe ſones of pro
fetis and of pe teſtament
pat god ordeyned to
oure fadris: and ſeide
to abraham/ in pi seed
alle pe meynees of pe
erpe ſchulen be bleſſid/ god rakid his ſo
ne furſt to zou. and ſent
hym bleſſinge zou: ꝑ
eche man conuerte hi
fro his wickidneſſe/
and while pei
ſpaken to pe

ſeer in wlyche ꝓis kyng
ne of hech was ma
dꝺ/ and wyth̃e yey
weren delyuerd. ya
cauen to ier felows
& teldeu to hon gre
te yngis ye ꝑst of
prestis & ye eldre mẽ
hadden seid to hem/
and wyth̃e yei her
deu: wip an ier te
yei wliden voice to ꝯ
lord & seideu/ lord pou
pat madist heuene
& erpe see & al yngis
ꝯ ẽ in hem: wlyche
seidist bi ye holy go
ost bi ye mouy of dꝺ
fadir dauy ꝓ child/
wlyi hesten uien gna
stideu wip teey togi
dꝺe & ye peplis pouz
ten veyn yngis kyn
gꝺ of ye erpe stoden
upꝺe: & ꝑnas comẽ
togidꝺe in oon azens
ye lord & azens his

cust/ for vyly erond
& pounce pilate wt
hethen uien & peplis
of israel camen to gi
dꝺe in pis cite azens
pin holy child ihũ
whom pou anoynte
dist: to dꝺ yngis pat
pin hond & pin coun
cel demyden to be dꝺ/
and now lord wlyold
ne to ye ꝓcuyuge of
hem. & graunte to ꝓ
seruauntis to spek
ꝓ wordis wip al trust:
in pat yng pat pou
holde forꝺ pin hond/
pat heles & tignes and
wonderis be made: bi
ye name of pin holy so
ne ihũ/ and wyth̃e
yei hadden ꝓied ye
place was moued. in
wlyich yei weren gad
dꝺd/ and al weren fil
lid wt ye holy gost: &
spaken ye word of god

ueiȝ of ȝur name bnd
heuene is ȝouen to
men. in wiche it bi-
houep us to be made
saaf/ and pei ſiȝen pe
ſtedfaſtnelle of peter
and of ȝou: for it was
founden pat pei we-
ren men bulcun3 and
leiued men. and pei wō
dud and knewen heu
pat pei weren wt ihū/
and pei ſiȝe pe man pt
was heled ſtondīge
wip heu: and pei nayȝt
noping azeuſeie/ but
pei comaundiden hē
to go forp wipout
pe cōſeil: and pei ſpa-
ken to gidre and ſeid/
what ſchulen we do
e to peſe men/ for pe
ſygne is made knowē
bi heu: to al men pt
dwellen at ierlm/ it
is open and we mowe
denye/ but pat it be
no more pupliſchid
in to pe peple: and
ſe we wo heu. pat pei
ſpeke no more in pis
name to ony men/
and pei depid heu and
denoūcedeu heu: pat
ou no make pei ſchu-
den ſpeke. neiȝ techȝe
in pe name of ihū/ pt
peter and ȝoan answere
deu: and ſeiden to heu/ if
it be rigtful in pe ſiȝt
of god to here ȝou ra-
pir pan god: deuezȝe/
for we moten nedis
ſpeke pe pingis: pat
we han ſeen and heerd/
and pei manaſedyn
and letten heu and foundē
nor hou pei ſchulden
punyſche hē for pe pe-
ple/ for alle men dei-
fieden pat ping pt wō
doun in pat pat was
bifalle/ for pe man wō
more pan of fourty

not ꝓm. and whānc
it wꝫ seld it was in
yr power? why hast
pou putt pis ping
in pin hert/ pou hast
not lied to men: bꝫ to
god/ manyc herde
pese wordis & sede to
pat it was deed/ and
grett dred was mꝫ
on al pat herdin/ &
ȝongc men risen and
wondin him awey:
& beren him out bꝫ &
nedin/ and pe was
made as aspace of
pre ouris: & pis time
we not pat ping pt
was don. & entrede
and peter answerde
to hir/ woman seie
to me: wheper ȝe sel
din pe felde for so mꝫ
chē? and sche seide ye
for ȝonyde/ and pe
ter seid to hir/ what
is it bifalle to ȝou: to tep

pt pe spirit of pe lord?
lo pe feet of hem pat
han buried pin housbond
bifor pe dore:
& pei schulen bere pe
out/ a noon sche fel
dou at his feet: &
dide/ and pe ȝonge
men entriden & fonde
hir ded. & pei baren
hir out & buriedin to
hir housbonde/ and
grett dred was ma
de in al pe chirche: &
in to alle pt herden pe
se pingis// And bi pe
hondis of pe apostlis:
signes and many wō
dris weren maad in
pe peple/ and al were
of on accord in pe
porche of salamon/
but noon of opin
durste ioyne him
self wt hem: but pe
peple magnifiedin
hem/ and pe multi

wry tilt//And of ye
multitude of men vile
ewage: was conuert
ed on wil/ney ony
man seide ony ping of
yo yngis. pat ye wil
dide to ye/ne owne:
but al yngis weren
comme to hem/and
wip grete ire ye a
postlis zeldiden unt
uellinge of ye azeun
stinge of ihc̃ crist ou
re lord: & greet gr̃e
was m̃ al hem/for nei
pir ony nedy man
was̃ amongis hem/for
hou many eiȝe were
possessiouns of feldis
eiȝ of housis: pei sel
den & broujten ye pri
sis of yo yngis pat
pei seelden: & leiden in
fore ye feet of ye a
postlis/and it was
departid to eche: as
was nede to eiȝ/for
for ioseph ȳ was na
med barsabas of a
postlis. pat is to seie
ye sone of coũfort of
ye lyuage of leuy a
uian of cypre: whã
ne he had a feeld sel
de it & brouȝt ye pri
ys & leide it biforȝ
ye feet of apostlis

But a man ana
nye bi name
wip saffyra his wyf
seelden a feld/and he
fraudide of ye price
of ye feeld & his wy
f wis witynge/and
brouȝt apart a pa
rte & leide biforȝ ye feet of ye
apostlis/and petre
seid to him/ananye
why hap sathanas
temptid yin herte ȳ
pou lie to ye holy go
ost: & to defraude
ye prys of ye feeld/
whes it bi seeld wis

ȝen ⁊ weldẽ ⁊ ſeidẽ/ we ſoudẽ ꝓuoſtis ſchute wiꝑ al diligẽce: ⁊ ꝑe keperis ſoꝰ dnge at ꝑe ȝatis/ þt we apꝛuedẽ ⁊ founde no man ꝑ ine/ and as ꝑe magiſtratis of ꝑe temple. ⁊ ꝑe ꝓn as of preſtis herden ꝑeſe woꝛdis: ꝑei wondẽ of hem what was doon/ but a cam: ⁊ teld to hem/ ſoꝛ lo þo men whiche ȝe han put in ꝓſoñ: ꝛen in ꝑe temple and ſtonden ⁊ techen ꝑe ꝑeple/ þan ꝑe magiſtratis went wiꝑ ꝑe mynyſtris ⁊ bꝛouȝte hem wiꝑ out violẽce/ for ꝑei dꝛeden ꝑe ꝑeple: leſt ꝑei ſchuld dꝛawe ſtoned/ and whãne ꝑei hadden

bꝛouȝt hem: ꝑei ſet ſidẽ hem in ꝑe cou ſeil/ and ꝓuoſt of ꝑe ſtrio: and hem ⁊ ſeid/ in comaũdement we comaũdẽdẽ to ȝou: þat ȝe ſchuldẽ not te che in ꝑis name/ and lo ȝe han fulfild ierl wiꝑ ȝoꝛ techynge: ⁊ ȝe wolden bꝛaȝt on us ꝑe blood of ꝑis man/ and ꝑete anſwerd ⁊ ꝑe apoſtlis ⁊ ſeidẽ/ it bihouep to obeie to god: more þan to men/ god of oure fa dꝛs reiſid ihũ whõ ȝe ſlowen: hangyng ꝛn a tre/ god enhaũ ſid wiꝑ his ryȝthond ꝑis ꝓuoſt ⁊ ſauyoure: þat penaũce ꝛeue ſe ue in to israel ⁊ re miſſiõn of ſynes/ ⁊ we ben witneſſis of

tude of men ⁊ of wō
men bileuynge in
ye lord: was more
encreced so yat yei bi
ryen out ike men
in to stretis: ⁊ leidē
in litil beddis ⁊ cou
chis/ yat whanne pe
ter cam. at leest pe
schadewe of him schu
ld schadewe eiper of
yem: and yei schul
den be delyuerid fro
yer sekenessis/ and pe
multitude of citees
nyz to ierlm ran bi
gynge sekemen ⁊ yat
weren trauelid of
vnclene spiritis. wh
iche alle weren yeelid

But pe prest of pis
nas up. ⁊ al yat we
ren wt him. yat is pe
cirtle of sadducis: ⁊
weren fillid wip en
uye/ and leiden hon

dis on pe apostlis: ⁊
puttiden yem in pe
comyn warde/ but
pe aungel of pe lord o
penyd pe 3atis of pe prisoun: ⁊ lad
de hem out ⁊ seid/ go 3e
⁊ stonde 3e ⁊ speke in
pe temple to pe peple:
al pe wordis of pis lyf/ whom whanne pei
hadden yeerd yei entr
den eerly in to pe tēple
⁊ tauzten/ and pe prin
ce of prestis cam and
yei pat weren wip hī:
⁊ clepiden to gidre pe
counsel ⁊ alle pe eldre
men of pe children of
israel: ⁊ senten to pe pri
soun: yat yei schulden
be brouzt forp/ and pe of
mynistris comen yei
fonden yem not. ⁊
for pe prisoun was ope
ned: yei turneden a

den nomere spe- ī pe
name of ihū & pei leȝ
hem go/ and pei wen
ten ioyinge fro pe sizt
of pe cōsale: þat pei
weren yad worȝt to
suffre dispisynge for
pe name of ihū/ but
eche dale pei ceesiid
not in pe temple & a
bout houslis: tow
che & to þche ihū crist

But in po
dais. whan
pe nowmbre of disciplis
encreesiden: pe grekis
grutchiden agen pe e
brewis. for þat her
widewis weren despi
sid in eny dales mys
mynistrynge/ and pe ty-
dependen togidre pe
multitude of disciplis
& seiden. it is not riȝt
ful þ we leeuen pe wor
de of god: & mynyste
ryn to bordis/ þerfore

bisen bihold ȝe mē
of ȝou. of good fa-
me ful of pe holy go-
ost & of wisdom: whi
che we schulē ordeyne
on pis werk/ for we
schulen & bisy to þē
& þche pe word of god/
and pe word plesid
vnfor al pe multitude/
and pei chesen ste-
ue a man ful of feip
& of pe holy goost. &
philipp & prochor & ny-
canor & timoū & þar-
menan & nycol a co-
uertyte of antio-
che/ pei ordeyned pe
se vnfore pe sizt of a-
postlis: & pei þē cum
leden hondis on hem/
and pe word of pe lord
weyd: & pe nowmbre of
pe disciplis in ierlm wō
myche multiplied/ al
so myche compauye
of preestis: obeiden to

ii.

rhese wordis. ꝛ pelyo
ly gost whom god
ꝑf to alle obeischige
to hym/ whāne yei
herden pese thingis: pe
ꝛ weren turmentid.
ꝛ pouȝten for to slee
hem/ but a man was
in pe counsel. aban
see gamaliel bi name
a doctour of pe lawe.
a worschiphil man
to alle pe puple: and
comaūdide pe men
to be put out
forp. for a while/ and
he seide to hem/ ȝe mē
of israel take tent
to ȝou self on pese
men: what ȝe schu
len do/ bifore pese da
ies Theodas ꝑat seide
him silf to be sū mā:
to whom a noūbre of
men ioinede. abo
ute foure hūdrid/
which was slayn:

ꝛ alle ꝑat bileuede to
hym: were disparpld
ꝛ brouȝt to nouȝt/
after pis Judas of
galilee was in pe da
ies of professioū. ꝛ
turned a weie pe pe
ple aft hym/ and al
soon many ene consēt
iden to hī: were sca
tid. ꝛ pe perischid/ ꝛ
now ȝ̄ fore I seie wȝ̄:
departe ȝe fro pese mē:
and suffre ȝe hem/
for if pis cōseile eȝ̄
uerins is of men:
it schal be vndon/
but if it is of god:
ȝe moū not vndo pē.
lest peraūture ȝe be
founden to repūgne
god/ and pei consen
diden to hym. ꝛ pei de
ꝑtiden to gidre pe a
postlis/ and deuoū
siden to hem ꝑat we
ren bern: ꝑat pei schu

red: & come in to þe lōd
wherin ȝ schal schewe to
þe/ þīne ye were once
of þe lond of caldeys: &
dwelle in carran/ and
fro þens after þat his
fadir was dede: he trā
slated him in to þis lo
nd in wherin ȝe duelle
now/ and he ȝaf not to
him erytage in it. neiþ
er a paas of a foote: but
he bihizte to ȝeue him
it in possessiōn and to
his seed after him. whā
he had not a child/ and
god spake to him/ þat
his seed schal be come
lyuyng in an auene lond.
& þei schulen make hē
subget to seruage. & schu
len enyl trete hē foure
hundrid ȝeris. and þre
ty/ and ȝ schal iuge þe
folke: to which þei
schulē serue seyþ þe lord/
and after þese þingis

þei schulē go out & þei
schulen serue to me in þ[e]
place/ and he ȝaf to him
þe testament of circūci
sioū/ and so he gendrid
ysaac: & circūcidid hī in
þe eyȝte day/ and ysaac
gendrid jacob: & jacob
gendrid þe twelue pat[ri]
arkis/ and þe patriar
kes hadden enuie to jo
seph: & seelden him in
to egipt/ and god was
wiþ hī. and delyuerde
hī of al his tribulaci
oūs: & ȝaf to him grāce &
wisdom in þe siȝt of fa
raon kyng of egipt/ and
he ordeyned him lord
ouer egipte: & ou
al his hous/ and him
gyue cam in to al egipt
& chanaan. & grete tri
bulacioū: & our fadris
foūdun not mete/ but
wyctis ysaac had ber
de yit wheete & mete

·d·

pe feip / zlnd ſteneue ful of gñ & ſtrenkpe. made woudris & grete ſignes in pe people / bur ſñme men of pe ſynago3 pat was clepid libertines & Cirenenſis. and of men of alexandre. & of pem pat weren of cilice & of alye. and di ſputeden w̄ ſteneue / and pei myzten not wip ſtond pe wiſdom & pe ſpirit pat ſpak / pñe pei priuely ſenten nñ pat ſchuldin ſeie pat pei herden him ſeiyng wordis of blaſſemye azens moyſes & god / and ſo pei moueden to gidre pe peple: & pe eldre men & pe ſcribis / & pei comen togidre & token him: & broʒten him to pe counſeile / and pei ordeyned falſe wit neſſis. ꝙ ſeyñ pis nñ

ceſſip not to ſpeke wordis azens pe holy pla ce & pe lawe / for we herden him ſeiynge pat pis ihñs of nazareth ſchal diſtrie pis pla ce: & ſchal chaunge pe tradicioũs which moyſes toch to us / and al men pat ſatñ in pe counſeil bihelden him: & ſawen his face as pe face of an aungel / vij. c.

And pe preſt ſeid to ſteneue / wher pus pingis han hem ſo? which ſeid breper & fadris here ze / god of glorie appeerid to oũ fadir abraham. whan he wñ in meſopo thamye. bifore pat he dwellid in carran: & ſeid to him / go out of pi lond & of pi kin

israel/ and whanne he
say a man suffrynge
wrongis: he venged
him. & dide veniaūce
for him that suffrede
the wronge/ & he killide
the egipcian/ for he gesse
side that his britheren sch-
ulde vndirstond. that
god schulde 3eue heelthe
by his hond of hī/
but þei vndirstoden not/
for in the day suyinge
he apperid to hem chi-
dynge: & he acordide
hem in pees & seide/ mē
3e ben britheren why noi
en 3e eche of hē/ but
he that dide the wronge
to his neiȝbore: putte
fro him awey & seide/
who ordeyned the prī
ce & domesman ouer vs:
whether you wolt slee
me: as 3isterday thou
killidist the egipcian:
and nigt was made mor-
ned fro: & was made
a conuersyng in the lond
of madian. where he
bigate twey sones/ &
whanne he had fillide
fourty 3eer: an aungel
apperid to him in flawme of fyr of a buisch
in desert of the mount
of syna/ and moises
sigt & wondrede on the
sigt/ and whanne he nei-
3ed to biholde: the voice
of the lord was maad
to hī & seid/ I am god
of 3oure fadris. god of
abraham. god of isaac.
god of jacobe/ moises
was maad tremblinge:
& durst not biholde/ for
god seide to him/ do of
the schoon of thi feet/
for the place in which
thou stondist: is holi
erthe/ I seynge seyn the

egipte: he sente oure fa-
dris furst/ and in pe se-
cunde tyme Joseph was
knowen of his brepen:
& his kyn was made
knowen to Pharao/ and
Joseph sente & clepid
Jacob his fadir. al his
kynred seuenty & fyue
men/ and Jacob cam
dun into egipte & was
ded: he & oure fadris/
and pei weren translа-
tid in to sichem and
weren leid in pe sepul
cre pat Abrahm bo-
ute bi price of seluer
of pe sones of emor.
pe sone of sichem/ and
pe tyme of pe biheest
cam nyz which god
hadde knowleched to
Abrahm: pe people
weexd & multiplied
in egipte/ til anopir
kyng rood in egipte:
which knewe not
Joseph/ his bigilid de
ceyte & turmentide ou-
re fadris: pat pei shul
den put awey her
zonge children. for pei
schulde not tyue/ in pe
same tyme moyses
was born: & he was
loued of god & he in
nonsche pree mo
neps in pe hous of
his fadir/ and whan-
ne he was put oute
in pe flood: pe doust
of Pharao toke hym vp
& nonschid hym in to hir
sone/ and moises was
lerned in al wisdom
of pe egipcians: & he
was myzty in his
woordis & werkis/ but
whan pe tyme of
fourtye zeer was ful
id to hym. it roos vp
in his hert. pat he
schulde visite his bre-
peren pe sones of

ȝe hous of israel offrī
den to me sleyne sacri-
fices: ey sathad four-
ty ȝeris in desert: and
ȝe han takeu ȝe taber
nacle of moloc and ȝe
sterre of ȝour god rē
fam: ymages ȝat ȝe hā
made to worschipe
hem: and ȝ schal trā-
slate ȝou ouer to babilony
e/ the tabernacle of ȝe
witnessinge was wt
our fadris in desert:
as god dispoūd to hē
and spake to moises/
ȝat he schuld make it
after ȝe forme ȝat he
sez/ which also our fa
dris token whan ihū x
brouȝten in to ȝe pos
sessiōn of heþen men:
which god chasid a
wey fro ȝe face of oē
fadris. til in ȝe dawe
of dauid/ ȝat fond grā
ce a-fore god: and
and ȝat he schuld fynde
a tabernacle to god of
jacob/ but salamon
bildid an hous to hī/ ȝe
but ȝe hyȝe god dwel
ly not in ymagis made
in hond: as he sey by
ȝe prophete/ heuene is a
seete to me: & ȝe erþe is ȝe
stool of my feet/ what
hous schulē ȝe bild to
me sey ȝe lord. eyn
what place is of my
restyngē: whey nay
hond made not alle
ȝese ymagis: as ysay
e seiȝ/ and
bid hereto & seiȝ ȝe
wry stonderis and
ȝe lyuȝ/ and as
ȝour fadris: so ȝe/
whom of ȝe prophetis
not ȝour fadris ȝat
sueden & han slayn hē
ȝat bifore telden of ȝe
comynge of ȝe riȝt-
ful man/ whos trai

murmeatynge of myȝt
ple ihat is in egipte &
I ſpeed ȝe mourynge of
hem: and I cam doñ to
delyuer hem/ and now
come ȝon: & I ſchal
ſende ȝee in to egipte/
ȝis moiſes whom ȝei
denyedn ſeyinge. who
ordeyned hee ꝓnce &
domeſman on vs/ god
ſende ȝis ꝓnce & azen
biere wiȝ ȝe hond of
ȝe ãngel. ȝat apperide
to hȳ in ȝe buſche/ ȝis
moiſes ledde hem out:
& dide wondris & ſignes
in ȝe lond of egipte. &
in ȝe red ſee. & in
ſert fourty ȝeris/ ȝis
moiſes ſeide to ȝe
ſones of iſrael/ god
ſchal reiſe to ȝou a pro
phete of ȝoure britheren
as me ȝe ſchulen he
re hȳ/ ȝis it was ȝat
was in ȝe chirche in

wildernesse wiȝ ȝe ãn
gel ȝat ſpake to hym
in ȝe mount of ſyna &
wiȝ oure fadris: wh
ich wolde wordis of lyf
to ȝeue to vs/ to whõ
oure fadris woldẽ not
obeie: but puttiden hȳ
awey. & weren turned
awey in hertis in to e
gipt. ſeyinge to aarou/
make ȝou to us godis
ȝat ſchulẽ go biforn
vs/ for to ȝis moiſes ȝ
ledde us out of ȝe lõd
of egipte: we witen
not wiȝat is don to hȳ/
and maden a calf in
ȝe daies: & offrid a ſacri
fice to ȝe maumet/ &
ȝei weren glad in ȝe
werkis of her hondis/
and god turned & bi
toke hȳ to ſerue to ȝe
knyȝthode of heuene:
as it is writen in ȝe
book of prophetis/ whe

made gret mornyng
e on ylum / but saule
greetly distroed ye
chirch & entrid by
housis: & drowz me
& wymen. & bytoke
hem nto prsoñ & pr
yat were stanid:
pasiden forp. prchyng
e ye word of god //
And philip cam dñ
in to a cetee of samar
ie: and prchide to ym
lst / and ye people za
ue tent to pese pryng
s yat were seid of
philip: wip owt
heryng & seyng ye
sygnes yat he dide
for many of ym yat
had vncleene
spirits: crien wt
a gret voice & mon
ey were / and many
sike in ye palsie &
cropid were heeld /
perfore gret ioie

was made in yat cit-
e / but per was a-
in yat cite whos na-
me was symoñ a
witche. yat had dis-
seyned ye folk of sa-
maric. seyngc: yat
hym silf was sū gret
man / whom alle per-
sueden fro ye leest to
ye moost: and seiden /
pis is vertue of god: ye
which is clepid gret /
and herkeden hym for
longe tyme ye hadde
maddid hem with
witche craftis / but
whanne yei hadden bi
leeued to philip yat
prchide of ye kyngdō
of god: men & wym-
men were baptisid in
name of ihū crist /
and pānne also symo-
un hym silf bileeued /
and whanne he was
baptisid: he drowȝ-

rouns & mansleers ye
were now/ whiche to
ken ye lawe in ordina
nce of angels: and
haue not kept it/ and
ye herden yese yngis
& were dyuersly turnē
tid in her hertis. and
grēneden with teep ō
him/ but whānne the
newe was ful of ye
holy goost: he biheld
in to heuene & seiz ye
glorie of god. & ihū
stondynge on ye rist
half of ye vertu of
god/ and he seide lo
I se heuenes opened:
& mannys sone stond
dynge on ye rist half
of ye vertu of god. and
ye criedn with a gret
voice & stoppiden her
e eris & maden with
o wil an assaute in
to him/ and ye bisy
ten him out of ye cit
e: & stoneden/ and ye
witnessis diden of her
re clopis. bisidis ye
feet of a zongre man
pat was clepid saul/
and ye stoneden ste
uene. & clepid god
& seide/ lord
ihū resceyue my spi
rit/ and he knelid &
criede with a gret voi
ce & seide/ lord sette not
to hem pis synne/ &
whanne he had seide
pis he diede/ and

But saule was
consentynge
to his deep/ and gre
te persecucioun was
maad pat day in ye chu
rch pat was in jerusalem
and alle men were
scatered in ye cuntre
es of judee & samar
rie: out takun pe a
postlis/ but godli men
beriedn stenene: and

ese rudes yat ze hã
seid come ou me/ z
yei vitecliden z qua
ne ye word of ye lord:
z zedu azen to ierlu/
z pchiden to many
cuntreo of samari-
tans/ and ye angel
of ye lord spake to
philip z seid/ rise yu
z go azens ye soup-
to ye wey yat goop
dow fro ierlu in to ga-
za. yis is deser/ and
he wos z went forp/
and lo auien of ethi-
opie a myzty mien ser
uaunt of candace
of ye quien landace
of ethiopiens. wh-
che was ou alle ri-
chesis: cam for to
worshipe in ierlu
salem and he turned
azen sittynge on his
chare: z redynge y
saie ye profete/ and

ye spirit seid to filip/
neiz you: z ioyne ye
to yis chare/ and hi
lip ran to z herd hi
redynge ysaie ye pro
fete/ and he seid/ gref-
fist you whei you
vnderstondist wha
ynag you rede? z
he seid/ how may I/
if noman schewe to
me? and he preied hi
up: pat he schuld co
me vp. z sate wip
him/ and ye place
of ye scripture pat he
redde was yis/ and
lomb bifore his
pat sleeth he was ledde
to sleyng/ and as a
lomb vnmevable
pat sleeth his mouth
so he openede not his
mouth/ in mekenesse
his doom was takea
up/ who schal telle ye
generacon of him? for

ysle ryght yat ye go̅
ded come on me/ &
yei vnderstodin & spa
ke ye word of ye lord:
& ȝeden ayen to ierlm/
& ꝓchiden to many
cuntrees of samari=
tans/ And ye aungel
of ye lord spake to
philip & seid/ rise vp
& go ayens ye sowp.
to ye wey yat goop
down fro ierlm in to ga
za. yis is desert/ and
he rose & went forp/
and lo auiam of ethi=
opie a myȝti man ser
uaunt of queen candace
of ethiopiens. wh̄i=
che was ou alle ri=
chesis: cam for to
worschipe in ierlm
& he turned
ayen sittynge on his
chare: & redynge y
saie ye profete/ and

ye spirit seid to filip/
neiȝe you: & ioyne ye
to ye chare/ And fi
lip ran to & herd hi
redynge ysaie ye pro
fete/ and he seid/ gref=
fist you whi= you
vndirstondist wha̅t
ynge you wolist & he
seid/ how may I
if noman lerne me
me/ and he ꝓied fi
lip: pat he schuld co
me vp. & sitte wip
him/ and ye place
of ye scripture yat he
redde: was yis/ as a
schep he was ledde
to slayngе/ and as a
lomb bifore wham
yat sheryp is doumb
so he openeb not his
mouy/ in mekenesse
his doom was takun
up/ who schal telle ye
generacoñ of hym/ for

to philip/ and he ley
also ye tigues ȝ gyfte
werue were don: if
was astonyed ȝ wou
ded/ but whõne ye
apostlis yat were at
ierlin hadden hard ȝ
samarie had resey-
ned ye word of god:
yei sennē to hem pet
ȝ jon/ and whanne yei
camen. yei ꝓieden for
hem yat schuldē resey-
ue ye holy goost/ for
he cam not yit in to
ony of hem: but yei
weren baptisid only
in ye name of ye lord
ihū crist/ þanne yei leidē
houdis on hem: ȝ yei
resceyueden ye holy go-
ost/ And whanne Sy-
mõn had seyne ꝑ
ye holy goost was ȝo-
uen vnderyngge on of
houdis of ye apostlis:
ȝ he profrid to hem
monye ȝ sayd/ ȝeueȝ w
also yis power yat
whom eue ȝ schalley
on myn houdis: yat
he resceyue ye holy go-
ost/ but pet seyd to hī/
yi money w ywip ye
mot ꝑdicaciõn: for ꝑ
gessedist ye ȝifte of god
schuld be had for mo-
nye/ peir is no part
ne lotte to pee in yis
word/ for yin herte is
not riȝtful tofore
god/ perfore do you
penaunce for yis wic-
kidnesse of yee ȝ ꝓie
god: if paraventure
yis ponyt of yin herte
be forgouē to pee/ for
I se yat you hauen in
ꝑgalle of bitternesse
ȝ in ye lond of wic-
kidnesse/ and Symõ
ans answard: ȝ sayd/
ꝓie ye for me to ye
lord: yat no ping of

ioney: he vikid jut
he cam ney to da-
maske/ and sodeyn
ly alyt fro heuene
schoon about him: a
he feld to pe erpe. a
herd a voice seyinge
to him/ saul saul
what pluckst pou
me?/ and he seid/
who art pou lord?
and he seid/ I am ihū
of nazarey: whom
pou pursuest/ it is
hard to pee to take
azend pe pricke/ a
he tremblid a won-
dird a seid/ lord what
wolt pou pat I do?
and pe lord seid to
him/ rise up a entre
in to pe cite: a it schal
al be seid to pee: what
pe bihoues pee to do/
and pe yat were
with him stode aste
wyed/ for pei herdin

answre: but pei saye
no man/ and saul
rose fro pe erpe. wha
me his yen were o-
pened: he sey no pig/
and pei drowen him
in pe hondis: a ledd
him in to damaske/
and was pre dai
es not seyinge: a he
eet not neiper dranc/
and ananie a cer-
tein disciple was in
damaske/ and pe lord
said to him in a vi-
sioun/ ananye/ and he
seid/ lo I am/ lord/ and pe
lord seid to him/ rise
pou a go in to stret
pat is cleped riytful:
take in pe hous of
iudas Saul by name
of tarsis/ for lo he pri
eth/ and he sey a man
ananye by name en
tryng a leyinge on
him hondis: pat he

bounden to ye þhas
of þstis but saul
mychc more werid
strouge: & confoundid
ye iewis þat dwellid
den at damaske. &
afferuyde þat þis is
crist/ and whãne ma
nye dayes were fillid:
iewis maden acoũ
cil þat þei schulden
slee hym/ and ye aspi
es of hem: were
made knowen to saul/
and þei kepten ye za
tis day & nyzt: þat
þei schulden slee hy/
but his disciplis to
ken hy by nyzt & de
yuerden hym & let
hym doũ in a leep bi
ye wal/ and whan
ne he cam in to iern
salem: he assayed to
ioyne hym to ye dis
ciplis: & alle dredd
hym. & leeuedu not

ye
þat was a disciple/
but barnabas took
& ledde hym to ye apos
tlis: & telden to hem/
how in ye weie he
had seen ye lord: &
þat he spake wiþ hi/
and how in damask
he dide trustely: in ye
name of ihũ/ and he
was wiþ hem & entrid
and zedde out in iern
salem: & dide trustly
in ye name of ihũ/
and he spake wiþ
hepen men: and dis
puted wiþ gretis/
and þei soughten to slee
hym/ which þing
whãne it was knowen had
den knowen: þei ledd
den hym bi nyzt to
cesarie. & senten hym
to tarsis/ and þei
chirche in al iudee &
galile & samarie: had
pees/ and was edi

rellepue lyȝt/and ma-
nye answerd/lord ȝ
ȝaue herd of many
of pis man. hou gre
te yuels he dude wp
leyntis in ierlm/and
pis ȝay power of pe
p̄nces of p̄stis to bȳ
te alle men pat cle-
pen pīr name to help/
and pe lord seid to hī/
go pou for pis is to
me a vessel of chesyȝe:
pat he bere my name
biforn hepen men ⁊
kyngis ⁊ to pe so-
nes of israel/ for ȝ schī
schewe to him. hou
gret pingis ⁊ how
ney him to suffre
for my name/ and
anany went ⁊ entrid
in to pe hous ⁊ leide
on him hondis ⁊ seid/
Saul brotir pe lord
ihū̄ sente me to yȝe
pat apperid to pe in
pe wey in wlich þ
comest: pat þ see ⁊
be fulfillid wip pe
holy gost/ and a-
ou as pe dedis seid
fro his yzen: he rei-
seyned sȝt/ and he
ros ⁊ was baptisid
and whanne he had
taken mete: he was
confortid/ and he w̄
bi cū̄ daies wip pe
disciplis pat were
at damask/ and a
noon he entride in to
pe synagogis: ⁊ þchid
pe lord ihū̄. for he
is pe sone of god/ ⁊
alle men pat herdin
him wondriden ⁊ sei-
den/ wher pis is not
he pat in pis cite
nei-lim hem pat cle-
pid to help pis na-
me? and hidir he
cam for pis ping: þ
he schulde lede hem

and sche openyd hir
yzen: & whanne sche
sey peter sche sate
vp azen/ and he tolde
hir vi pe hond: & rei
sid hir/ and whanne
he had clepid pe ho
ly men & widewis: &
he allygued hir a-
fore/ and it was ma
de knowen vi alle
toune & many bile
uedu in pe lord/ &
it was maad pat
many dwelden in ioppe. & cor
nely a conoun/ &c.

A man was in
Cesarie cornely
by name: a centu
rien of pe cumpanye
of pat zuen pat is cal
de of Italie/ a relig
ous man: and drey-
dynge pe lord wip
al his myne/ doynge
many almesses to

pe peple: & preyinge
pe lord euermore/ pis
sey in a vysion opy-
ly. as in pe nynpe
our of pe day an an
gel of god entryng to
him: & seynge to
hym/ cornely/ and he bi
held him/ & was a
fered & seide whos art
pou lord/ and he seid
to him/ pi preyers & pi
almesses han stied
vp into my mynde in pe
sizt of pe lord/ and now
send pou men into
ioppe: & clepe out hy-
mon. pat is named
peter/ pis is herborw-
ed in a man tanner
cotoun/ whos hous
is bisidis pe see/ pis
schal seie to pee what
it bihoueip pee to do/
and whanne pe aungel
pat spak to hym was
gone awey he de-

and sche openyd hir
yen: & whanne sche
sey peter sche sate
vp azen/ and he tok
hir bi the hond: & rei
sid hire/ and whanne
he had clepid the ho-
ly men & widewis: &
he assygned hire a-
yen/ and it was ma-
de knowen bi alle
ioppe & many bile
uedu in the lord/ &
it was maad that
many dayes he dwel
lid in ioppe. at con
Symon a coriour/ &c.

A man was in
cesarie cornel
y bi name: a centu
rien of the compayne
of italik as sai-
de of trouthe & relig
ous men: and bi-
dyngis the lord wit-
nessid/ & ordeyne
many almesdedis to
the puple: & preyinge
he lord euere more/ was
seen in a vysion opyn
ly. as in the houre
our of the dai an aun
gel of god entryng
to him: & seyinge to
him/ cornely/ and he bi
held him & was a-
dred & seide what art
thou lord/ and he seid
to him/ thi preyeris & thi
almesdedis han stied
vp in to mynd in the
sight of god/ and now
send thou men in to
ioppe: & clepe out hy-
mon. that is named
peter/ that is herborid
with an hostelar tha-
tis hous is bisidis the see/ he
schal seie to the what
it bihoueth the to do/
and whanne the aungel
that spak to him was
goone awei he de-

fied. & wallid in pe
drede of pe lord: & was
fillid wyp oūtoun of
pe holy gost/ and it
vi felde pat peter pe
whyle he pallid alon
te alle: come to pelp
hy men pat dwelhdē
in hirde/ and he soūd
amen cuens vi na
me par for eize zeer
he held leie in wdde:
and was like unpale
ſic/ and peter ſeid to
hym/ cueās pe lord ihū
ēſt hele pee/ rise ꝑ &
arise pee/ and & anō
he rees/ and alle men
par dwelhden at hirde
& at ſarone ſauen hyꝑ:
whiche weren cōuertid
to pe lord/ and in Jop
pe was a diſciplesſe
whos name was ta
bita: par is to ſeie/
dorcas/ pis was ful
of good werkis and

almes dedis par he
de/ and it was bifa
de in po dayes: par
ſche was like & dede/
and whānes pei had
whaſchē hir pei leide
hir in ſolere/ and for
pidda was nyz toppe
pe diſciplis herden ꝑ
peter was ꝑſent & ſen
de twoeye men to hym
& ꝓiedin. ꝑ ꝓ tarie no
w come to vs/ and pe
ter roos & cam wip
hem/ and whānes he
was comen: pei ledde
hym in to pe ſolere/
and alle widowis ſtod
aboute hym: wepīg
& ſchewīge coo[illegible]
cloþis which dorc
made to hem/ and wh
ne al men were pu
wip out forp pe: peter
knelid & ꝓiede/ and
he turnede to pe bodi
and ſeid/ tabita rise

whyle petur-ponyt on
ye visoñ: ye spuryt sei
de to hym / lo yre men
seckē yee / ffore rise yᵘ
& go dowñ. & go wyp hē
& dowte you no ꝓng for
I sente hem / and petur
cam doñ to ye men: &
seid / to ham whom ye
seken / whyat is ye cau
se: for whych ye ben to
mes? / and yei seidn /
comelie ye centurion
a iuste man & dredīgt
god. and hauy good
wytnessyng of al ye
folk of iewis: recey
ued answere of an holy
angel to clepe ye in
to his hous: & to he
re ye wordis of ye /
ffore ye leede hem in
& restreyned on ye ny
ytte / and pat nyyt
yei dwelliden with hī /
and in day ryysyng ye
nt & went forp wip /

and sū of bryen to
lowdren hym fro ioyr
pat yei ben wyttnessis
to petur / and ye oyr day
he entrid in to cesaire /
and cornely abood hē
wip his cosynes & neer
este frendis pat were
clepid to gedres / and e
was now wip̄ pat
petur was comyng in:
cornely cam metyng
hym / and fellē doñ at
his feet: & worshipn
de hym / but petur reisid
hym: & seid / aryse pou:
also I my self am a man
as pou / and his spekē
wip hym & went in: &
fond many pat
weren comen to gidre / and
he seid to hem / ye wy
tten to whom it is leful to ioyne or
to nesche / but god hath
shewid to me pat no man

pid̄ tweyne men of hys
hous and shuyft yet
dyced ye lord. which
were at his biddinge:
& whāne he had told
hem yese thynges: he
sente hē to ioppe/and
on the day thynge wh
le yei maden ioney. &
nezedē to the cite: pe
ter went vp into ye
hyzest place of ye hous
for to praie a boute ye
sixte houre/and whāne
he was a hungrid:
he wold han ete/but
while yei maden redy:
a traunce fel vpon hym
he sei3 heuene opened.
a vessel comynge doū
as a grete sheete wt
foure cornes to be
lete doū fro heuene u
to erpe/which were
alle foure hold wel
fast. & comynge of ye
erpe: & volatile of the
ueue/and were wō
made to hym/wt ye
pete & slee & ete/and
pete seid/lord fork
de/for I neuer ete co
comyn thinge & vncleene
and eke ye secōd tyme
ye voice was made to
hym/yat thing yat god
hath cleensid: seie pou
not vncleene and thi
was doū in to the se
a non ye vessel was
receyued azen/and
while yat peter dou
bted with hī silf
what ye vision was
yat he sei3: lo ye mē
yat were sente fro
cornely. souzten ye
hous of Symoūt & sto
dē at ye zate/and whā
ne yei hadden clepid:
yei axeden if Symoun
yat is named pete
had ye herbeowe &

ihū of nazareth/ hou
god moyntd hȳ w
ye holy goost & inuc
which pachd for ra
doyuge wel: & herdig
e al men oppressid of
ye deuel: for god wꝫ
wyp hym/ and we
yen witnessis of al
yngis: which yee
did in ye cuntre of
iewis & of ierusalē.
wyom yei slowen
hangyuge on a tre/
and god reisid ris
in ye pridde day: &
3af hym to be made
knowen/ not to alle
peple: but to wit
nessis byforn ordy
ned of god/ to vs ꝑ
eten & drunken wt hi
m· we be wos a
ten fro deep/ and he
conuersid to vs a
pche in ye temple &
to witnesse pat he is ꝑ

ordeyned of god. to
mesman of ye quyke
& of ye dede/ to pis al
prophetis beren witnes
syuge pat al men ꝑ
beleeuē in hym· schal
ben resseyue remyssio
ū of synes in his na
me/ and pis whyle pt
peter spake pese wor
dis: ye holy goost fel
on al pat herden ye
word/ and ye feipful
men of circumcisiō ꝑ
comen wt peter won
deden pat also on pe
nacions ye gift of ye
holy goost was sched
out/ for pei herden
hem speking in̄ tong
is: & magnifiende
god/ pan peter an
swerde/ mai ony man
forbede watir to pese pt
pei be ꝭ
baptisid: pat han
also ye holy goost as

resseyued

goo wt hem & dwellyd
myng/ the and pesebye
bysen among vsyp me:
& we entryd into pe
hous of pe men and
ye told vs how he
sey an aungel in his
hous: stondyng & sey
yng to hym/ send
to Joppe & clepe Symō:
pat is namyd peter/
whych schal speke wt
e wordis. in whiche
pou schalt be saf &
alle pin hous/ and
whan I had bigū
nen to speke: pe holy
gost fel on hem as
on vs in pe bigyñ
nyng/ and I bipoȝt
on pe word of pe lord:
as he seid/ for pou bap
tisid in wat: but ye
schulen be baptisid i
pe pe holy gost/ yf ex
if god ȝaf to hem pe
same gyft: as to vs

pat bileuedyn in pe
lord ihū crist: who was
I pat myȝte forbeden
lord ihū crist pat ȝeue
noe pe holy gost to
hem pat bileuedyn in
pe name of ihū crist/
whanne pei herdyn pese
wen yeid: pei yeldyn pe
es. & glorifiedyn god &
seidyn/ yf forsoȝ also to hei
pen hath god ȝoue ȝe
ũe penaunce to lyf/
and pei pat were sta
tend of pe tribulaci
oũ pat was maad vp
don stephene: walkid
forȝ to fenyce & to cyp
& to antioche/ and spak
lem pe word to no mã
but to iewis alone/
but sũ of hem were
men of cipre & of cire
nen/ whiche whanne
pei hadden entrid in to
antioche: pei spaken
to pe gryckis & preched

wer:/ and ye cõmẽdid
yeu to ỳ baptised in
ye name of ye lord ie
su cẽt/ þãne yei þned
den hym: þat ye schuld
dwelle w̃ hẽ sũ daies

And þ apost ꝛc.
lis ꝛ ye bretẽ
þat were in iudee her-
du þ alsõ hedẽ men
reseyued ye word of
god: ꝛ ye gloryfiedẽ
god/ but wh̃ãne pet̃
cam to ierusalẽ: yei þ
were of circũcision di-
sputidẽ azens ꝛ sedẽ/
wh̃ entridist ȝon to mẽ
þat hau þpuce: ꝛ hast
ete w̃ hem:/ and pet̃
began ꝛ expownde to
hem bi ordre ꝛ sed/ I was
in ye cite of ioppe ꝛ p̃i
ed. and I sey in rabi-
sche of myud an
sion. þat a vessel cam
doñ as a gret schete
wip foure cordis. ꝛ wꝫ

sent doñ fro heuene:
and it cam to me/ in
to wh̃che I biholdyng
wh̃che ꝛ sey foure fotid
bestis of ye erpe. ꝛ wil
dyngе bestis. ꝛ volati
lis of heuene/ and I
herd also a voice þat
sed to me/ petir ris
pon ꝛ slee ꝛ ete/ but I
sede/ nay lord. for o
nowȝt pyng ẽyr vnclen
entrid neuere in to my
mouþ/ and ye voice an
swerd ye secũd tyme
fro heuene/ þat þyng
þat god hath clensid: þou
pou not vnclene/ and
þis was doñ þrewes:
ꝛ alle þyngis were re-
ceyued ayen in to he
uene/ and lo þre men
stoden in ye hous in
wh̃che I was: ꝛ þe ho
ly goost sed to
me: þat I schulde

goo w̃

peryng feute power
to turment hi meu of ye
church/ and he slouz
vi swerd. Jame ye brof
of Joon/ and he seyz yt
it plesid ye Iewis: and
ueke to take allo pete/
and ye dayes of yerf
loues were/ and wha
ne yey had cauzt pete:
he sent hi into prisou/
and bitoke hi to fou
quaternions of kny3
tes to kepe hi: t wold
after pask bringe foz
ye to ye peple/ and pe
ter was kept in ye prisou/
but pier was made of
ye churche wythoute
ceasynge: to god for hi.
but whanne erode
schulde bringe hi forp:
in yat nyzt pete was
sleepynge betwene
two knyztis/ and was
bounden with tweyn chey
nes: t ye kepers bifo

ze ye doze kepten ye
prison/ and lo an au
gel of ye lord stood
nyze: t lizt schone in y
e prison hous/ and wha
ne he had smyte ye si
de of pete: he rered
hym t seid/ rise yon
swyftly/ and a noon
ye cheynes felden doñ
fro his hondis/ and
ye angel seid to hym/
gurde yee t do on yi ho
sis. t he did so/ and
he seid to hym/ do a
bout yee yi cloping: t
sue me/ and he zede out
t sued hym: t he wiste
not yat it was sooth
yat was done bi ye an
gel/ for he gesside
hym self to haue se
en vision/ and yei pas
siden ye first t ye secund
ward: t camen to ye
yrne zate. yat ledip
to ye citee: which ze

the lord thñ/ and ye
hond of ye lord was
wᵗhym/ and myche
nombre of men vile
tynge was conuer
tid to ye lord/ and ye
word cam to ye eers
of ye churche yat was
at ierusalē on yese
tydyngis: and yei (send) bar
nabas to antioche/
and whane he was
come and saw ye gift of
god: he ioyed and ex
hortide alle men to
dwelle in ye lord in
purpos of hert/ for
he was a good man:
and ful of ye holy goost
and of feyth/ and myche
people was encreshed to
the lord/ and he went
forth to tarsis: to seke
saul/ and whane he
had fonde hym: he
ledde hym to antioche/
and alle a zeer yei
wiede yere in ye chirch:
and taught myche puple/
so yat ye disciplis were
ycalled first at
antioche cristē men/
and in yese dayes: pro
phetis camen oute fro
ierusalem to antioche/ and
on of hem roos vp
agabus bi name: and
signifiede bi ye spi
rit a grete hunger
to comynge in al ye
world/ which hunger
was made vndir claud
ius/ and alle pedi
ciples purposiden af
ter yat eche had: for
to sende in to mynyl
terie in to iudee ye
dwellers in vnder whi
che ynge also yei did
and sent it to ye elde
men: bi ye hondis of
barnabas and saul

And in ye same
tyme cowde

& stood not: wher par
hadde made enquerige
of pe lepers. he woman
did hem to be brouzt
to hym/ and he cam
doñ fro nidde ward to ce
sare: & duellid pere/ &
he was wrop ze to men
of tire & sidon/ and pei
of on corde camen to
hym whane pei hadde
counselid wip blastus pe
was pe kynges chaun
burleyn/ pei axeden pees.
for as mychc as par
her cuntrees weren
brouzt of hym/ and i
a day pe was ordeyned.
cloped was clopid in
kynges clopinge: & sat
for domes man. & gaf
he to hem/ and pe pe
ple cried pe voice of
god. & not of man/ &
a-noon an aungel of
pe lord smoot hym: for
he had not zeue ho
nour to god/ and he
was wastid of wormes
& died/ and pe word of
pe lord ward: & was
multiplied/ and bar-
nabas & saul turneden
azen fro ierlm. & whā
ne pe mynysterie was
fillid: & tolde jon pat wō
ned marcus/ xij

And profetis &
doctours were
ben in pe chirche pat wās
at antioche: in whi
che barnabas & symōt
pat was clepid blac &
lucius cirenense & ma
naen pat was pe fo
stir pruge fere of cuntre
tetrarche & saule were
to gidre/ and whane
pei mynystreden to pe
lord & fastiden: pe ho
ly gost seid to hem/ de
parte ze to me saul &
barnabas in pe werk
to which i haue take

anon was opened to
hem / and they seden out
and camen vnto ffor
te: and anon pe aungel
passid away fro hym
and peter turned aȝe
to hym self: & seide / no
we I woot verily þt
þe lord sent his aungel:
and delyuerd me fro þe
hond of erode & fro
al þe abidyng of þe
people of iewis / & he
biheld & came to þe
hous of marie mod
of ioon þat is named
marcus: where ma
nye weren gadred to
gedre & preyinge / &
whanne he knokkid at
þe ȝate dore of þe ȝate:
a damysele rode bi na
me rode for to see &
whanne she knewe þe
voice of peter: for ioie
she openyd not þe ȝa
te: but ran in & teld

þat peter stood at þe
ȝate / and they seiden vn
to hir / þou maddist / þt
she affermed þat it
was so / and they seiden
þat is his aungel / but
peter abood stille and
knockid / and whanne
they hadden openyd þe
dore: they seyen hym
& wondriden and he
wexynyd to hem with
his hond to be stille: &
he tolde how þe lord
had led hym out of
þe prisoun / and he seide
telle ȝe to iames & to
bretheren these thingis /
and he ȝede out: & wen
te into another place
and whanne þe day
was come: þere was
not litil troublyng
among þe knyȝtis.
what was due of
peter / and whanne
herode had sought hi

wondryngc on pe
wbyngc of pe lord/ t
wbanc he pahun
poul had go bcalo
re t pei pat weren
wip hȳ: pei camen to
pargen of pamfilie/
but jon departid fro
hem: t turned azen
to werku/ and pei zedē
to pargen: t camen to
antioche of pisidē/ t
pei entriden in to pe sy
nagoge in pe day of
sabatis. and saten/ t
after pe redyngc of pȳ
lawe t of pe profetis.
pe princes of pe syna
goge senten to hem t
seiden/ britren if ony
word of exortacoū
to pe people is in jou:
seie pe/ and poul roos
t wip hond bad silen
ce: t seid/ men of il
rael t pe pat dreden
god here ze. god of
israel chees oure fadris.
t enhaunsid pe peple:
whanne pei weren come
dyngis in pe lond of e
gipt. t in pe hȳ armc
he ledde hem out of it/
and bi pe tyme of four
tie zeeris he suffrid her
maneris in desert and
he distroied seuene
folk in pe lond of ca
naan: t bi loot depti
de to hem her lond as
after fourhundrid t
fyfty zeeris/ and after
pese pingis he zaf domes
men to samuel pe profe
te/ and fro pat tyme pei
axiden axyngc/ and god
zaf to hem saul pe sone
of cys: aman of lyna
ge of benjamyn in four
ty zeeris. t whanne he
was don awei: he rei
sid to hem dauid kyng.
to whom he bare
witnessyngc and seid

hem/ pāuc ꝑi faſtid̄
& p̄iedu & leidu hou
dig ou hem & letten hē
gu/ but ꝑei weren ſent
of ꝑe holy gooſt: & we
reu forꝑ to ſeleuca/ &
ſiꝺ ꝑens ꝑei weren
bi we to aꝑie/ and
whāne ꝑei camen to
ſalamyne: ꝑei ꝑechid̄
ꝑe word of god in ꝑe
ſynagogis of iewis/ &
ꝑei hadden alſo ꝑon ī
mynyſtere/ and whā
ne ꝑei hadden walkid
bi al ꝑe ile til to paū:
ꝑei fonden amen awic
che a falſe profete aic
we to whom ꝑe name
was bi3eten bar iheſu
whi ꝑe proconſule ſer
gius paule a prudent
man / ꝑis clepid bar
nabas & poul: & deſi
rid to here ꝑe word
of god/ but elymas
witch wi3ſtood hem.

for his name is exp
wued ſo: & ꝑe ſoun
to turne awey ꝑe pro
conſule fro bileue. b
ſaule which is ſeid
paule was fillid wi
ꝑe holy gooſt: & bihold
in to him & ſeid/ a fou
ful of alle gile & al fal
nesſe ꝑou ſon of ꝑe
deuel. ꝑou enemye of
al riztwilnesſes: ꝑou
ceaſeſt not to turne
aplodoue ꝑe riztful wa
es of ꝑe lord/ and nou
lo ꝑe hond of ꝑe lord
is on ꝑee: and ꝑou ſch
alt be blynd & not ſe
ynge ꝑe ſonne in to an
me/ and anoon myſt
& derknesſis felden on
him/ and he 3ede
a-boute & ſou3te hi ꝑ
he ſchuld 3eue hond
to him/ ꝑāne ꝑe pro
conſul whā: he ſi3
ſeize ꝑe deed: bileeued

ar my lorde: to dam
ȝ bugate pee/ and he
azen reisid hȳ fro de
ey: þat he schuld not
turne azen vn to cor
paoñ: seid þus/ for ȝ
schal ȝeue to ȝou þe ho
ly true ȝngis of da
up/ and ȝ þeter ⁊ on
anoſ stode he seȝ/ pou
schalte not ȝeue þñ ho
ly to see corupcion/ þt
dauy mȳis generaciõ.
whãne he had nuny
sid to þe wille of god:
died/ and was leid wt
his fadris: ⁊ seȝ corup
paoñ/ but he whom
god reisid fro deep: seȝ
not corupcion/ perfor
vnſau be it knowen to
ȝou þat bi hȳ remyſſi
oñ of ſynes is teeld to
ȝou. fro al ſynes. of
which ȝe nuyſtē not be
iustified in þe lawe of
moyses/ in þis eche/
man þat bileuep: is
iustified/ perfore seze yt
it come not to ȝou þat is
bifore seide in þe ꝓfete
as/ ze dispisers ⁊ seȝ ze
⁊ wondir ze ⁊ ꝑ ze sua
rend awode: for ȝ wor
he a werk in ȝour day
es/ a werke þat ȝe schal
leu not bileue: if ony
man schal telle it to ȝ/
and whãne þei zeden
oute: þei ꝓied þat in
þe sabot suyuge þei schul
den spekē to hem þese
wordis/ and whãne ye
ſynagoge was left: ma
ny of iewis ⁊ of cone
lytis worschippuge
god: sueden poul ⁊ bar
nabas/ and in þe sabot
suyuge: al nieſt. ¶ al ye
cite cam togidre: to
here þe word of god ⁊
iewis sien þe ꝓple. ⁊
weren fillid wiþ en
uie. ⁊ azenseiden þese
þ spakē ⁊ counsaldē hē: þ þei
schulden duelle ī þ grāc of god/

I haue fonden dauy ſ
ſone of ieſſe. a man
tir myn hert: whic
ſchal do al my willes
of whos ſeed bi pe bi
heſte of god hap led
oure to israel a ſauy
oure ihū: whanne ioo
p̄chid bifore pe face
of his comynge pe
bapty of penaunce
to al pe peple of isr
whanne ioon fillid his
cours: he ſeide/ 3e
not whom 3e demen
me to be/ but lo he comep
after me ⁊ I am not
worpi to do of pe ſcho
on of his feet/ 3ee
⁊ ſoues of pe hond of
braham. ⁊ whic in 3ou
dreden god: to 3ou pe
word of hele is ſent/
for pei pat dwellid
at ieruſalem ⁊ prince
of it. ſ knewe not pe
ihū ⁊ pe voices of pro
fetis. pat bi eiy ſabot
hen red: demeden ⁊ fillid
den/ ⁊ pei fonden mahm
no cauſe of deep: ⁊ aſk
den of pilate pat pei
ſchuldin ſlee hym/ and
whanne pei hadden e
did al pingis ſ were
writen of hȳ. pei token
hym doune of pe tree. ⁊
leiden hym in a graue/ ⁊
god reiſid hym fro de
ſ pe ſ̄rid day: wh
che was ſeyne bi moo
pe daies to hem pat
weren wip him fro galile into
ieruſalem which be
til now his witneſſ
to pe pople/ and we
ſchewen to 3ou pe bi
heeſte pat was mad
to oure fadris/ for go
hap fulfillid pis to
her ſones: ⁊ azen ra
ſid ihū/ as in pe ſecō
ſalme it is writen/ ſ

zeuyuge kynges ⁊
wondis. to be made vn
ye yeadis of yeu/ vnto
ye multitud of ye cite
was dparted: ⁊ cam
meten wyt ye iewis.
⁊ sum wyt ye apostlis/
vnt whanne ye was
made in assente of ye
hepen men. ⁊ ye iewis
wher pinas to cum
menten ⁊ to stonen hȳ:
ye vndirstoden ⁊ fled
deu togidre to ye cite
of lycaonye ⁊ lustre ⁊
derbi ⁊ in to al ye cũ
tre about/ and ye p̃
chiden pere ye gospel
: ⁊ al ye multitud wẽ
moued togidre in ye
techyngc of yeu/ poul
⁊ barnabas duelt at
lystre/ and a man at
lystre was like in ye
feet: ⁊ had lette croked
fro ye modir wombe.
whiche neuere had
goon/ ye herde poul
spekynge/ and poul bi
held hym ⁊ sey yat he
had fey yat he schul
de be made saaf: ⁊ seid
wyt a greet voice/ rise
pon vp riȝt on yi feet/
and he lippide ⁊ walla
de/ and ye peple whan
ne ye hadden seyen ẏ ẏ
poul did: reisde her
voice in lycaonicȝe ⁊
seide/ goddis maden like
to men. ben comen to
vs dõũ/ and yei clepiden
barnabas iubiter ⁊
poul mercurie: for he
was ledere of ye word/
and ye prestis of iubi-
ter yat was bifore ye cite:
broȝten whijs ⁊ crow
nes bifore ye ȝatis wt
peplis. ⁊ woldeu haue
made sacrifice/ and
whanne ye postlis
barnabas ⁊ poul her
den yis: yei torenten

ynges þat weren lede
of poul · and blasseme
den/ þãne poul & bar-
nabas stydfastly sede/
to you it bihoue first
to speke þe word of god
but for ze putten it a
wey · & han demed zou
vnworþi to eũlastyng
lyf: lo we turnen to
heþen men/ for so þe
lord comaũdid vs/ &
hane sette þee in to lyt
to heþen men: þat þ͘u
be in to helþ to þe vt-
mest of erþe/ and he
þen men ioyeden & her-
den & glorifieden þe wor
de of þe lord/ and bile
ueden as many as we
ren ordeyned to
eũlastyng lyf/ and þ͘e
word was sowen vp al
þe cuntre/ but þe iewis
stirden religious wy-
men & oueft. & þe wor-
þiest men of þe cite:
& stureden þ͘secuciõn a-
gens poul & barnabas
& dryuen hem out of
her cuntreo. and þei
schoken a wey to hem
þe dust of her feet: &
camen to yconye/ and þ͘e
disciplis weren fillid wi-
ioye & þ͘holy goost/

But it bifel at
yconye þat þei
entriden togidre into þ͘
synagoge of iewis and
spaken: so þat a gret
greed multitude of ie-
wis & grekis bileuede
but þe iewis þat were
vnbileeful. reisid pers
cuciõn & stureden wic-
ke þe soulis of heþen
men agens bretheren þei
but þe lord 3af sone
pees/ þerfore þei duelle
den tretely in þe lord.
berynge witnessyng
to þe word of his gra-

of god

nes/and whanne þei
hadden ordeyned þem
to hem bi al þe cheeris
& hadden þied with
fastyngis & fastyngis:
þei bitoken hem to þe
lord in whom þei bi
leeuiden/and þei pas
siden perside · & camen
to pamfilie/and þei
spaken þe word of þe
lord in pergen: & ca
men doun in to italie/
and tuo yens þei wen
in bi bote to anio
che: tuo wiues þei
weren taken to þe
gre of god in to þe
werke þat þei fulfild/
and whanne þei were
comen & hadden ga
dred þe chirche: þei tel
den how gret þingis
god did with hem/ &
þat had opened to þe
yen men þe dore of
feip/and þei dwelliden

in alle tyme with þe dis
And sum/ whanne
camen doun fro iu
dee. & tauȝten þe breþren
þat but ȝe ben circumcidid
after þe lawe of moy
ses: ȝe moun not be mad
de saaf/ þerfore whanne
þere was made not
alle discencioun to pou
le & barnabas azens hem:
þei ordeyneden þat poul &
barnabas & sum of ob
hem schulden go up to
þe apostlis & prestis in
ierusalem/ on þis ques
tioun/and so þei weren
led forþ of þe chirche:
and passid bi fenice &
samarie/and þei tolden
þe conuersioun of hepen
men: & þei maden gret
et ioye to al þe breþren/
and whanne þei camen
to ierlem: þei weren rei
seyued of þe chirche &
of þe apostlis. & of þe

her wotis / and yei stirp
xed out amonge ye pe-
ple: & cryeden & seiden /
men what dun ze yis
ning? / and we ben de
edly men like zou: &
schewen to zou / yat ze
turn conuertid fro ye
se veyne ymgis to ye
liuynge god: yat mad
de heuene & eirþe & ye
see: & al ymgis yat ben
in hem / which in ge-
neracoūs passid: suf-
frid al folkis to goun
in to her owne weies /
and zit he lefte not hī
silf wipoute witnes-
synge in wel doynge /
for he zaf reyne fro
heuene & tymes beryng
frut: & fulfillide zour
hertis wt mete & glad
nesse / and yei seiynge
yese ymgis: vnneþis
stynagiden ye peple. yt
yei offriden not to hē /

bute sinn ierus cum
oūe fro antioche &
conuye: & conseldun ye
peple: & stonyeden poul
le: & droweden out of
ye cetee: & gessiden yt
he was ded / but whi
ne disaplis weren a
men a-write hym: he
roos & went in to ye ci-
tee / and in ye day fol-
yuge he went forp
wip barnabas into
derben / and whanne
yei haddun pchid to
yilke citee & tauzte
manye: yei turnedē
azen to ustris & to
nyc & to antioche / con
fermynge ye soulis of
disaplis & monestīg
yat yei schuldē dwelle
in feip & seiden / yat by
many tribulacoūs
& āgwischis: it bihu
uep us to entre into
ye kyngdom of heue

dis of ꝓfetis acor-
ꝺu to hym/ag ꝛeſpon-
ꝺeu/after þis I schal
turne azen. and bilde
ꝺ þe tabernacle of
ꝺauid þat felde doũ:
and I schal bilde azẽ
þe cast doũ ꝑtis
eſte/and I schal rei
ſeit: þat oþ̃ men seke
þe lord/and alle fol
kis on whiche my nã
me is clepid to hely-
þe lord doynge þis þig
ſey/ſiþ̃ þe lord is
werkis of þe lord is
knowen to þe lord/for
whiche þing I demde
hem þat of hepen mẽ
ben conuertid to god: þ
to be not diſeſid/but
to write to hem: þat
þei abſteyne hem fro
defoulyngis of mawm
mis and fro fourny cacoũ
and ſtraulyngis and blod/for moyſes of
elde tymes hath in alle
cites hem þ̃ þat hym
in ſynagogis: where
bi eche ſabot he is
red/þan it pleſid to
þe apostlis and to þe el-
dre men wiþ alle þe
chirche. to chese men
of hem and ſende to an-
tioche wiþ poul and barna
bas/Judas þat was
named barſabas. and
ſilas þe firſt men a-
monge briþren and wry-
ten bi þe hondis of hẽ/
apostlis and eldre briþren
to hem þat ben at an
tioche and ſirie and ſilice.
briþren of hepen men:
gretyngis/for we her
den þat ſũ wemen out
fro vs. and troubliden
wiþ wordis and turne
den vpso doũ zoure ſou
lis to whiche men we
comaũdiden not: it
pleſid to vs gaderyngis

eldre men: & telden you
greet þingis god wiþ
hem dide / but sum̃e of
þe heresie of þe fariseis
þat bileueden: risen
up & seiden / þat it bi
houeþ hem to be ci-
cumcidid and to coma
ndde to kepe also þe
lawe of moyses / and
þe apostlis & þe eldre
men camen togidre:
to see of þis word / &
whanne þer was ma-
de greet seþyng here
of / petir roos up & sei
de to hem / britren
ȝe witen þat of eldre
daies in ȝou: god chos
e bi. my mouþ heren
men to here of my
of þe goospel and to bi
leue / and god þat
knewe hertis bar
wituesþyng: & ȝaf
to hem þe holy goost
as also to vs / and no
þing dyuerside bitwe
us & hem: & clensid þe
hertis of hem bi feiþ
now þanne what tem
ten ȝe god. to putte
a ȝok a ou þe nec̃kis
of þe disciplis: wh-
ch neiþer we neiþer ou
fadris miȝten bere:
but bi þe grace of our
lord ihū crist we bi-
leuen to be sauyd: as
also þei / and alle þe
multitude held pees
and herd barnabe
bas & poul telling
hou greet signes &
wondris god dide
hem in hepen men
and after þat þei held
den pees: ia mes a-
siverde & seid / britren
yer ȝe me / symoñ
teld fulli hou god fir
sitide to take of hy
þen men a þple to
his name: & þe wor-

hou þei hau hem/ and barnabas wolde take wiþ hym Jon: þat is named/ mut poul þied hym. þat he þat departi fro hem fro pamfi lie. & went not wiþ hem in to þe werk: schulde not be receyued/ and disencioun was made: so þat þei departiden asunder/ and barn- bas tok marke: & sai- ling bi þe se/ & poul chees silas and went forþ fro þe bri- þren & was bitaken to þe grace of god/ and he went bi lond & stab & confermed þe chirchis: comaundinge to kepe þe hestis of apostlis and eldre men/ xvj. c.

AND he cam in to derben & lustren and lo a disciple was þere name timothi

þe sone of a womman cri- sten & of þe fadir hei- þen/ and bi-spoken þat he wer at lustris & yco- nie: zeldiden good wit- nessyng wiþ in/ and poul wold þat þis man schulde go forþ wiþ him: & he took & circumcidid hym. for cerys þat weren in þe placis/ for al wisten: þat his fad was hebene/ wiþ- ne þei passiden bi ate cis: þei bitolden to he- re to kepe þe techyngis þat weren demed of a postlis/ and eldre men þat weren at ierlim/ & þe chirches weren con fermed ai day & enar siden in noumbre eche day/ and þei passeden frigie & þe cuntre of galatie: and weren forbeden of þe holy go ost to speke þe word

ni to oon to dyse mē
and send to zou wip
oure moste derworpe
brepreē barnabas t
poul/men pat zeuen
per lynes: for pe na
me of oure lord ihū
crist/ perfore we sen
den judas t silas. t
pei schulen telle pe sa
me pingis to zou bi
wordis/ for it is seyne
to pe holy goost t to
us to putte to zou no
pyng more of charge
pan pese nedful pīg
is: pat ze absteyne z"
fro pe offrid pingis
of mawmetis. t blood
straunglyngе t fornica
cioū/ fro wendi ze ke
pynge zou: schulē do
wel/ fare ze wel/ pe pere
pei weren leete go t ca
men doū to antioche:
and whan pe multi
tude was gedrid: pei
token pe epistle. whi
dyde whan pei hadde
red: pei ioyeden on pe
conforte/ and judas t
silas. t pei for pei were
prophetis: confortiden
breperen t confermeden
hem ful many wordis
but after pat pei hadden
be pere a tital while: pe
weren leete go of bre
pren wip pees to hem
pat hadden sente hem
but it was seyne to
silas to duelle pere/ and
judas went aloone
cerlin/ and poul t ba
nabas duelten at an
tioche. techynge t pre
chynge pe word of pe
lord. wip oper manye
but after sum dai
poul seid to barnabē
turne we azen t vi
te breperen bi al cite
in whiche we han pre
chid pe word of pe lord

ducle/and seye ou-
steyned vs/and trus-
done whane we zedē
to ꝑier: a damysele
yat had a spurit of dy
uynacoū mette vs/
whiche zaf gret wy-
nyng to hir lordis
in dywynyng/yis
sued poul & vs: & cri
ed & sede/sese men
seruaunts of ye hyze
god: yat tellen to zu
ye wa of helpe/and
yis seye didden in ma
ny dawes/and poul
sorowid & turned: &
sed to ye spurit/I co
maūde yee in ye na
me of ihū crist: yat
you go out of hire/
and he went oute in
ye same oure/and ye
lordis of hir sezen
yat ye hope of hire
wynyng went a
wey: and yei token

poul & silas & ledē
in to ye drou place
to ye p'nce/ and yei
brougten hem to ye
magistratis & seiden/
sese men disturblid
oure cite: for yei ꝥ
iewis. & scheuen a
custom which it is
not leueful to vs to
resseyue neiꝯ do: syn
we ben romayns/ &
ye peple & magistra
tis risen ageins hē:
and whane yei hadē
torent ye cootis of
hem. yei comaūdiden
hē to be beten wiꝯ zer
dis/and whāne yei
hadden zouen to hem
many wouūdis: yei
senten hem in to pri
soū/and comaūdidē
to ye kepere: yat he
schulde kepe hem di
ligently/ and whāne
he had take suche a

of god in-like/ and
wyth̄ane ye camen into
mylie: ye assaiedu
to go in to bithynye.
t ye spirit of ih̄u suf-
fred not hem/ but
wyth̄ane ye hadden pas
sed bi mylie: ye cam̄e
doñ to troade. and a
vision bi nyzt was
sche wid to poul/ bat
a man of macedonye
stod: p̄iend hym t
sede/ go pou in to ma-
cedonye t helpe vs/ and
as ye had seyn ye vis-
ioñ: anoon we souzt̄e
to go forp in to mace
donye/ and werē ma-
de certeyne pat god
had clepid us to p̄dij
to hē/ and we zeden bi
ship fro troade t ca-
men to samastrachia
wip straite cours: t
ye day suynge to ne
apolis/ and fro pens
to philippis. pat is pe
first parte of macedon
ye cite of colonye/ and
weren in pis cite ſ̄
me daies: t spak̄e to
gidre/ and in ye day
of sabotis. we went̄
forp wip out ye zat̄
bisidis ye flood wher
p̄ier semyd to be: t
we saten t spaken to
wym̄en pat camen
to gidre/ and a wom̄an
hidde bi name apim
purcelle of ye cite of
tiatirenus: worschip
ynge god herde/ wh̄
os hert ye lord api
ned to zeue tent to
pe pingis pat weren
sede of poul/ and wh̄
ēne sche was bapti
sid t hir hous: sche
p̄ied t sede/ if ze han
demed me t iam feyt
ful to ye lord: entre
ze in to myn hous t

ye day was come: ye
magistratis senten
cachcpollis & seiden/
delyuere you ye mẽ/
and ye departe of repa
lon̄ weld yese wordis
to poul: yat ye ma
gistratis hau sente yt
ye be delyuered/ now
þfore go ye oute: &
go ye in pees/ and po
ul seid to hym/ yei ha
ue vs nicu of youre
n to ploū yt weren
ycten openly & vndā
ned/ and now þuci
ly yei biyageu vs ou
t/ not so but come
yei hem self & delyue
vs oute/ and ye cachi
pollis teelden yese w
ordis yt to ye magis
tratis/ and yei dredē:
for yei herden yat yei
weren romayncs/ &
yei camen & besechi
den hem & yei brouz

ten out. þiedru &
yat yei schulden go ou
te of ye cite/ and yei
zeden out of ploū: &
entriden to ludie/ and
whane yei seizeu bre
eu: yei cōforteden hē
& zeden for// xvij· c·

And whanne yei
hadden passid
bi amphipolis & apo
lonye: & yei camen to
thelalonyk where wꝰ
a synagoge of iewis/
and bi custom poul
entrid to hem: and
bi ye scripturis
dide to hem of scriptu
ris: & openyd & schew
ed yat it bihofte crist
to suffre: & ris azen fro
deey/ and yat yis is
ihūs crist: whom I
telle to zou/ and sū
me of hem bileuedē:
& weren ioyned to poul
& to silas/ and agrect

precept/ he put hem u
to pe mar̃ ꝑloū. & ſuc
ryued pe feet of hem m
arre/ and at mydnyꝛt
poul & ſilas worſchip
pidn & heredn god: &
per pat were in nepīge
herdn hem/ and ſodey
nely a gret erpe mo
uyngc was made: ſo
pat pe fondemētis
of pe ꝑloū was mo
ned/ and alle pe dꝛes
weren opened: & pe
bondis of alle weren
louſid/ and pe keper
of pe ꝑloū was awa
kid: & ſyc pe zatis ope
ned: & wip aſwerde
drauen out he wolde
haue ſlawe hym ſilf.
& gelidēn pat pe men
pat weren vondn had
den fleedde/ but poul
cried wip a gret voi
ce & ſeid/ do pou no
harm to pi ſilf: for al
we ben here/ and he
arid ſyt & entrid: and
tembld & felle doū
poul & ſilas at he
feet: and he brouꝛ
hem wip out forp: &
ſeid/ lordis what m
houep me to do: pat
pe maad saf:/ and
pei ſeidn/ bileeue pou
in pe lord ihū: & pou
ſchalt be ſaaf & pin
ne/ and pei ſpaken
to hym pe word of
lord: wip al pat we
ren in his hous/ & he
take hem in pilli our
of pe nyꝛt: & waſch
her wondis/ and he
was baptiſid: & alle
his hous anoon/ and
whanne he had ledd
hem in to his hous: he
ſettide to hem a boord
and he was glad wi
al his hous: & bileu
to god/ and whanne

ꝛ men not aſeive/ þ^t
whanne ye iewis ī
thelolonyk hadde knowe
we. ꝑ^t also ꝛ^t bere ye
word of god was ꝑ^t
chirche of poul: ye ca
men prīcipaly monynge
ꝛ disturblynge ye mul
titude and po amōg
vnpeu delyuerden
poul: þat he schuld
go to ye see/ but silā
ꝛ tymotij duelliden
pere/ and pei pursedē
hoy poul: ledde hȳ to
athenes/ and whanne
he pei hadden take a
maundement of him
to silas ꝛ to tymothe.
þat hei hyuyngly pei
schulde come to hȳ:
in ꝑ^t meen hoy/ and
while poul abode hē
at athenes: his spi
rit was moued in hȳ·
for he siz ye citee wō
ꝛ youn to ydolatrie/ ye

foue he disputid in ꝑ^t
synagoge with iewis
ꝛ ꝑ^t men þat worschi
pideu god and in ye
doou place bi al dai
es to hem þat herden/
and sūme epicurien
ꝛ stoikis ꝛ filosofris
disputiden with him
and sūme seiden/ what
wole þis sower: of wor
dis seie:/ and oþer
seiden/ he semyþ to be
a teller of newe fen
dis: for he telde to hē
ihū ꝛ ye ayenrisyng/
and pei token ꝛ ledde
hī to areopage ꝛ sei
den/ mowe we wit
what is þis newe
doctrine þat is seid
of þee:/ for þou brīg
est in sūme newe þīg
es to our eris/ ꝑ^t fore
we wolen wite: what
þese þingis wolen be/
for alle men of athe

multitude of ye cõ
mon worshipid u
gad: & noble wy
men not aferue/ bt
ye iewis hadden en
vie & token of ye w
uyn peple/ cãme
vnto men/ and wh
ãne yei hadden ma
de acompanye yei
moneden ye cite/ &
yei camen to Jasõns
hous & souzte hem
to bryngе hem ano
ngе ye peple/ and w
hãne yei fõnden hem
not. yei drouen Ja
sõn. and cãme bri
yeren to ye pnces of
ye cite & cryedu. pat
yese it weu pat mo
nen ye worlde tyn
du. yei camen: w
hilche Jasõn resey
ued. and yese
al dou azens ye
maundemens of
ye empõe/ and seyn
pat thũ is anoyn
tyng/ and yei mo
uyden ye peple & ye
pnces of ye cite ye
tyngе yese tynges/
and whanne suche
faccõn was taken
of Jasõn: & of oper
yei ietten poul & sila
go/ and anoon by
nyzt bricten letten hi
las go vnto berea
and whanne yei ca
men vidu yei cam
den vnto ye synago
ge of iewis/ but ye
se were ye vnoppos
hem pat veu at thy
solonyk/ whych resey
ueden ye word wip
al deuyr: eche day le
kyngе scripturis. if
yese tynges hadden
so/ and many of ye
vnleueden. & of ye
yeu wõmen honest

ya inquyre in a mã
in which he ordeyned
& yat ley to alle men:
and ralid hi fro day
and whãne pe hadde
pad pe azen rijyge of
ded men/ sũme scor
nedn & sũme seiden/
we schulẽ heer pee of
pis pyng/ so pou
le weuen out of pe
myddil of hem/ but
sũme drowen to hỹ:
& bleuedn among
whiche dyuise and
pagyne was/ and a
woman bi name da
maris & oỹ mẽ wh
Afur pe
se pyngis pou
le zede oute of athenes
and cam to corynthe/
and he fond a man
a iewe aquyla bi na
me of pounte bi tỹd-
ya late cam fro ya
lie. & praschille his
wyf for yat claudius
comãndid alle iewis
to departe fro rome.
& he cam to hem and for he
was of pe same craft:
he duellid wip hem
& wrouzte/ and pei we
ren of ropmakers craft/
and he disputid in pe hy
nagoge bi ech sabot
puttynge among pe
name of peter ihũ/ and
he cõfelid iewis &
grekis/ and whanne
silas & tymothe camẽ
fro macedonye: poul
zaf bebynelle to pe wor
de/ and witnesshid to pe
iewis: pat ihũ is crist
but whãne pei azen
seiden & blasfemeden:
he schook awey his
clopis & seide to hem/
zoure blood be on zoure
heed: & schal be dene
fro hennes forp. & schal
go to heben men/ and

nes & cōnelīgis zeuē
tēt to noue oȳ pīg: bē
eiȳ to seie eiȳ to here
sū neuie pīg/ and pou
le stood i ye myddis of
areopage & sead/ nē of
athenes bn alle pīgis
I see yat ye beyne wo:
schipers/ for I passid &
se zoure mawmetis:
& fonde an auter in
wheich was writen to
ye vnknowne god/ fro
ze whom ze vnknow-
ge worschipen: pis pīg
I schewe to zou/ god pt
made ye world & al pīg-
is pt bē in it: he bē
is lord of heuene & of
eirpe. duellip nī in tēplis
maad wip hondis/ nei
pr is worschipid bi mā
nes hondis. neip hap
need of ouy pīg: for
he zeuyp his to al men
& breping al pīgis/ &
made of on al pe kīde
of mē to enhabite on
alle pe face of pe erpe.
determynīge tymes o
deyned. termes of pe
duellynge of hē wo
he god/ and if peraū
ture pei fele hym eiȳ fy-
den: pouz he be not fa
fro eche of zou/ for in
we lyue & mouen
ten/ as also sūme of
poetis seidē/ as we ar
also ye kynd of hī/ fo
we sey we bē ye kynde
of god: we schuld
nt deme pat godly pīg
is like golde & seluer
eiȳ stoon eiȳ to grau-
ge of craft & pouzt of
man/ for god dispisid
ye tymes pt pis vnkū
nyīge: & now schewip
to men. pat al eiȳ
where don penaūce
for he pat hap ordey-
ned a day in wheiche
he schal deme ye wor

ȝea ⁊ bi wor cam to
lue/ and preiall ⁊
aquyla camen wip
hī wlnche hadden chip
pid hie heed in crucis/
for he had a bowe/ ⁊
he cam to effesie ⁊ he
he leste ȝeau/ and he
ȝede in to ꝑ synago
ge: ⁊ disputid ui'e
wis/ and ꝑi ꝓiedn
yat he schuld duelle
noȝt tyme: he cou-
sentide not/ but he
mad fare wel ⁊ seid/
eke ȝ schal turne a-
ȝen to ȝou if god wil
le: ⁊ he went forȝ fro
effesie/ and he cam
doñ to cesaire: ⁊ he
ȝede up ⁊ greete ꝑ chu-
rche: ⁊ cam doñ to
antioche/ and whā
he had dwellid
ꝑre sum tyme: of ty
me: he went forȝ in
ꝑe prouynce ꝑ cūtrey
galathie

of galathie ⁊ frigie/ ⁊
confermed alle ꝑe dis-
aplis/ bi a cer-
tein apollo bi name/ a man
of alisaundre in kynde/
a man eloquente ca-
me to effesie: ⁊ he wā
myȝty in scripture/
ꝑis man was tauȝt
ꝑe wey of ꝑe lord: ⁊
was fer went in spi-
rit ⁊ spake ⁊ tauȝte
diligently ꝑe thingis
ꝑat were of ihū: ⁊
knewe only ꝑe bap-
tym of ioon/ and ꝑis
man bigan to do trist-
ily in ꝑe synagoge/
whom whanne priscil
le ⁊ aquila herde:
ꝑei token him ⁊ more
diligently expoūnede
to hī ꝑe wei of ꝑe lord/
and whanne he wol-
de go to achaye: be-
ꝑen exortiden ⁊ wro-
ten to ꝑe disciplis
walkynge

he passid bi pens: & entrid in to ye hous of a iust man. Ite bi name was worshipid god. whos hous was ioyned to ye synagoge/ and crispe ruler of ye synagoge: bileuyng to ye lord wip̄ al his hous/ & many of ye corinthies heryng/ and bileuyng weren baptened/ and ye lord seid bi nyzt to poul bi a vysioñ/ nyle pou drede: but speke & be nōt stille/ for i am wip̄ ȝe & no man schal put to ȝee to nove ȝee: for myche people is to me in pis cite/ and he dwellid pere ȝeer & sixe monepis techīg e among hem pe word of god/ but whā ne gallion was pro consul of achaye. iewis risen bi wip oo wil azens poul: & ledden hym to ye dom & seiden/ azens ȝe lawis ys contrey men worshipe god/ and wip̄ane poul bigan to opene his mouþ: gallion seide to ȝeu wo/ if ȝe were ony wicked þīg eiþer end trespalle ȝe iewis. rī ly i schulde suffre ȝ but if questiouns w of ye word & of ȝeu mes of ȝour lawe: bi see ȝou silf/ y wol not be domesman of ȝese þinges: and he drof hem fro ȝe dom place. and no þing of ese was to charge to gallioū/ and wip̄ane poul had abidē manye dai he seide fare wel to

and al robē softene þat ye synagoge. & bnote hī be doom place:

fro hem & departede fe
disciplis / and disputede
day in fe scole of oon
ey man eche day / fis
was don bi two yeer
rs / so fat al fat dwel
lede in asie herden fe
word of fe lord. iewis
& hepen men / and god
did vtues not smale
bi fe hond of poule:
so fat ou fise men fe
sudaries weren born
fro his body / an seek
nesse departeden fro
hem: & wicked spir
its went out / but
also sinne of fe iewis
exorcistis zeden a bou
t to clepe fe name
of fe lord ihū crist
on hem fat hadden fe
uel spiritis & seiden /
cōiure you bi ihū
whom poul prechip /
and fe weren seuene
sones of a iewe Sic

uen a prince of prestis:
fat diden fis ping / fe
fe fynd spirit answe
rid: & seid to hem / I
knowe ihū & I knowe
poul: but who ben
ze? and fe man in
which was fe wick
ed goost lepid on hem
& hadde fe bettre of
hem & was stronge
ayens hem: fat fei
naked & wondid fled
den awey fro fat ho
us / and fis ping was
made knowen to alle
iewis & hepen men: fat
dwelliden at ephesy / &
dredde hem alle: & fe magnifie
den fe name of fe lord
ihū. and many men
bileuedn & camen bi
nowlichinge & telling
her dedis / and many
of hem fat hadden
curious pingis: bro

ȝ͛ ȝe ſchuldȝ reſſey
ue hym / whiche whã
ue he cam: ȝaf imyſ
to hym þat bileuedȝ
for he greetly oũcam
ieuid: & ſcheuid opẽ
ly by ſcripturȝ fihũ
to crift. xviii. cap.

And it bifel why
anne appollo
was at corynthe: þ͛
ȝul whanne he had
go þe hiere cuntrey. he
cam to effeſie. & foũd
cũ of diſciplis: & he
ſeid to hẽ / whiþ͛ ȝe þ͛
bileuen han reſſeyue
de þe holy goſt: and
þei ſeiden to hym / we
neiþ͛ we han herd:
if þe holy gooſt is /
and he ſeid / þ͛ in
what þing beu ȝe
baptiſid: / and þei ſei
den / in þe baptym of
ſamt / and poul ſeide /
ſamt baptiſid þe þ͛

ple in baptym of þ͛
dannce. & cauſt þat
þei ſchulen bileue in
hym þat was to comy
nge aftir hym. þat is
in ihũ / whanne þei
herden þeſe þingis:
þei weren baptiſid in
þe name of þe lord
ihũ / and whanne þe
he had leyd on hem
houdis: þe holy go
oſt cam in hẽ. & þei
ſpaken vc langagis
& proficiedȝ / and al
weren almoſt twelue
men / and he ȝede in
to þe ſynagoge & ſpa
ke wip crift þre mo
neþis diſputinge & tu
tynge of þe kyngdõ
of god / Sum whi
ne ſũme weren har
did & vnbileuede & cur
ſiden þe weye of
þe lord bifore þe mul
titude: he ȝede awey

it of hir schal bigȳ
ne to be distruyed:
whom al asie & þe
world worschipiþ/
whanne þese þingis
weren herd: þei we
ren fillid wiþ ire
& eiden & seiden/ gre
at is þe diane of ef
esiens: & þe cite wꝑ
fillid wiþ confusio
un/ and þei risten
a assaut wt oo wil
& to þe theatre & token
gayns & aristark
men of macedoyne
lauris of paul/ and
whanne paul wold
haue entrid in to þe
þeple: þe disciplis
suffriden not/ and
also sume of þe ꝑn
cis of asie þat were
his freendis: sente to
hym & preiden þat
he schuld not ieue
him silf into þe theatre

and oþer mene criden oþer
þingis/ for þe chirche
was confusid: & ma
ni witten not for whi
cause þei weren come
to gidre/ but of þe pe
ple þei drowne awey on
alisaundre/ whilc þe
iewis puttiden hym
forþ/ and alisaundre
axid wiþ hond hi
ere: and wold ȝeld
reisoū to þe þeple/ and
as þei knewen þat he
was iew: oo noys
of alle men was ma
de cryyng as by two
ne ouris/ grete dia
ne of effesiens/ and
whanne þe scribe had
cesid þe þeple: he
seid/ men of effese
what man is he þat
knowiþ not þat þe
cite of effesiens is
þe worschiper of þe
grete diane & of þe

uzten wordre bookes
brēuedeu ycu vnbore
alle men/ and when
ne ye ꝑtten of ye we
ren aco̅nrd: ye foū
deu mon̄ of fyfty
yousand ꝑens/ so ſtro
ugly ye word of god
werid & was coafer
nied/ and whāne ye
ſe yngis weren fillid:
poul ꝓpoſed in ſpirit
aſtur yat vnacedyne
was ꝓuled & aroye
to go to ierlm & ſeide
for aſtur yat I ſchal be
yere: it bihouey me
to ſe alſo rome/ and
he ſent in to macedo
nye two men yat
miniſtriden̄ to hym
tymothe & eraſte: and
he duellid for hymſelf
in aſie/ and a gret
troublyage was wō
de in yat day: of ye
wey of ye lord/ for a
man demetrie hym
me a worchere in ſyl
uer makid ſiluer ho
uis to dyane · & gat
to crafty men myche
wynnyng/ whiche he
depid togidre hē yat
weren ſuche make we
re men: & ſeid/ men
ȝe witen: yat of yis
craftc myche wynnyng
is to vs/ and ȝe ſeen
& hiren yat yis paul
coūſeleth & turneth
awey myche ꝓple/ nō
oonly off effeſye. bu
al meſte of alle aſie.
& ſeieth/ yat yei ben
not goddis yat ben
made wt̄ hondis/ and
not oonly yis parte
ſchal be in perell to
vs to come in to re
ꝓef: hut alſo ye wō
ple of ye grete dyane
ſchal be aco̅nted no
wouȝt/ ȝhe & ſ maid

ir of hir schal bygȳ
ne to be distayed:
whom al .ilyc t pe
would worschipy/
whãne pese pingis
weren heird: pey we
ren fillid wip ire
t miedu t leidu/ gif
es pis pe dreuc of ek
sheuȳs: t pe cite wꝫ
fillid wip confusio
un/ and pei unadra
w a.ſaut uꝫ oo wil
to pe meire t tolzen
gayus t aristarch/
men of macedoyne be
lauis of poul/ and
whãne poul wold
haue entird in to pe
pyle: pe discyplis
suffirden not/ and
also sũme of pe pn
cis of asie pat were
his freudis: sendȳ to
hym t pridu pat
he schuld not ienc
him silf into pe teatre

and oper men cridu of
pingis/ for pe chirch
was confusid: t ma-
ni wisten not for whi
cause pei weren come
to gidre/ but of pe pe-
pie pei drowne awey an
stisandze: whilc pe
iewis puttiden hym
forp/ and alisandze
axid wt hys hond si-
lence: and wold zeld
resoũ to pe pyple/ and
as pei knewen pat pe
was iew: oo voys
of alle men was mi-
de cuyage as by twei
ne owrs/ greet dia-
ne of effesians/ and
whãne pe scribe had
ceisid pe peple: he
seid/ men of effesꝫ
what man is he pt
knowip not pat pe
citee of effesians is
pe worschiper of pe
greet diane t of pe

uzten togidre bookes
brēuedren ȝeu biſore
alle men/ and whan
ue ȝe þrtad of ȝoure
ren acōtrd: ȝe fōn
den mony of ſyſſty
ȝouland þens/ ſo ſtro
ugly ȝe word of god
werid ⁊ was coafer-
med/ and whēne ȝe
ſe ȝungis weren fillid:
poul ȝpoled in ſpirit-
alur þat nacedayne
was paſſed ⁊ aaye
to go to ieſu ⁊ ſeide
for aſur þat ȝ ſchal le
ȝere: u biſoney me
to ſe alſo rome/ and
he ſeid u to macedō
ayne tuey men þat
miniſtreden to him
ȳmothe ⁊ eraſte: and
he duellid for ayene
in aſie/ and agrect
troublyage was wō
de in þat day: of ȝe
wey of ȝe lord/ for a
man demetrie bnā
me a worchere in ſyl
uer makid ſiluer ho
uſis to dyane. ⁊ ȝaf
to crafty men myche
wynynge/ wbich he
depid togidre ȝē þat
weren ſuche make wo
ke men: ⁊ ſeid/ men
ȝe witen: ȳ of þis
crafte myche wynnyng
is to vs/ and ȝe ſeen
⁊ hiren þat þis poul
cōſeilep ⁊ turney a
wey meche ȝeple nō
only off ephe. bō
al aſie of alle aſie
⁊ ſeiep/ þat þei ben
not goddis þat ben
made wt̄ hondis/ and
not oonly þis part
ſchal be in perell to
vs to come in to re
preef: bute alſo ȝe tē
ple of ȝe grete dyane
ſchal be acōtid nowt
nouȝt/ ȝhe ⁊ ȳ mand

ſtud/ yele for yei wen
ten before & awden wo
at nvade/ for we ſchi-
ppiden affir ye daues of
yerf lawes fro filip
pis. & camen to hem
at twade ni fyue da
ies: where we dwel-
ten ſeuen dayes/ and
in ye firſt day of ye
woke whanne we ca-
men to breke breed:
poul diſputid wiz
hem & ſchuld go forz
ye ni ye morow/ and
he drowz alonge ye
Cornida tyl in to
nyd wyzt/ and ma
ny lanpes weren in
ye Soler: where we
weren gadrid togid/
and a zong man cal-
led eutice: ſat
on ye wyndowe/ and
whanne he was falle
n in to an heuy ſlep.
while poul diſputid

longe. al ſleppyngе he
fel doñ fro ye ynd ſta-
ge/ and he wꝰ takun
up: & was brouȝt dee
d/ to whom whanne
poul cam doñ: he lay
on hym. & enbuſſid & ſei
d/ vyle ȝe betroublid/
for his ſoule is in
hym/ and he went
up & brake breed & eet
& ſpake ynow vn to
ye day. & ſo he went
forp/ and ȝei brouȝtē
ye child alyue: & wei
weren confortid gret
ly/ and we wente up
in to allȝnge: & ſchip
piden in to aſſon. to
take poul fro ȝeuȝ/
for ſo he had diſpoſid
to make iourney by
loud/ and whanne
he foūd vs in aſſon:
we token hym & camē
to mutilene/ and fro
ȝeuȝ we ſchippiden

schuld of vdure/ yfor
wisdome it may not be
reuelede to yese yng-
es: it bihouep you to
be reclid & to do no
thyng foldy/ fore-se-
yng þat brouȝt yese mē
vnto sacrilegies. nei
þer blasfemyage yōc
gyddesse/ nor if drue
kn: and ye vertuē
þat ben w̄ hym. haue
cause ȝeue ouy mā-
ner lyn courtes of
domes & ȝuges: acau
sen yn eche of ȳ ȝe
schuln ouȝt of euy oþer
thyng: it may be a-
scryed in ye laughful
chirche/ for whych I
perel to be reprened
of yis dares dilcana
cion: sithyn no man
is gylty of whom we
noūt ȝeld reson of
þis rēthynge to gidre
and whanne he hadde

sende his yng: he ler
peple gro[illegible]

And after ye
yese seyd: po-
le clepid ye disciplis: a
mouesteth hem. & seid
faire wel/. and he wen
forth to go in to ma
cedonye/ and whanne
he had walkid by pe
coostis and had mo-
nesteth hem by many
wordis. he cam to
greece where whanne
he had be three mone
pis. pe iewis leyden
a spare for hym pat ys
to saille in to syrie/
he had counsel to tur-
ne azen by macedo
nye/ and suspecte
of purpy bordenes
folwid hȳ/ of whiche
companyes aburiu
secundus & gayus &
derbeus & tymothe &
asianus. tichicus & tro

fynd yese

te my silf þ aousere
þan my silf/So þat
I cese my cours & þe
mynystere of þe word
& which I resseyued
of þe lord ihū: to wit
nesse the gospel of þe
grace of god/and no
we lo I woot þat ze
schulen no more se
my face/alle ze vp
whiche I passid þ
dyuyde þe kyndō
of god/wherefore
I witnesse to zou þis
day: þat I am cle
ne of þe blood of
alle men/for I flei
not a wey þat
teld not to zou al
þe cōseil of god/
take ze eue to zou
& to alle flocke in
which þe holy go
ost hath set zou bi
schoppis to rule þe
chirch of god: wh
ch he purchasid wt
his blood/I woot þ
after my departyng
entryngē wolues
schulen entre in to zou
& sparyng not þe flo
ke/and men speky
schrewid þingis. schu
len rise of zou silf: þ
ei ledin awey disci
ples after hem/for
wherfore þingē wake
ze holdyng in mynde:
þat bi þe zeer nyzt &
day I ceesid not wt
teris nouncstyng
eche of zou/and now
I by take zou to god.
& to þe word of his
grace: þ is mygty to
edifie & zeue eritage
in alle þat ben made
holy/and of nouā
couetede siluer &
gold ei clooth.as zee
silf witen/for to þo
þingis þat weren

ye day fuynge: & we
camen vzens dyu-and
an oure day we hene
neden ar fauū: and
in ye day fuynge we
camen to nyclete/and
poul enuyted to
schippe ouer to eth
sie. left ony tarynge
were made to hy in
Asie/ for he hiede if it
were possible to hī:
yat he schuld be in
ye day of pentecost
at ierlm/ fro nyle
te he seur to effichie:
and dyned ye gret
tist men of vnpe of
ye chirche/ and wha
ne ye camen to hī
& weren to gidre: he
sed to hem/ ye wite
fro ye fist day in
which i came to asie:
how vnsi you vy ech
tyme i was seruyge
to ye lord wyalle
meknesse & wyldc
nesse & teris & temp
tacoūs yat feldn
to me of alpnyngs
of iewis/ how i dyd
vs not of profita
ble thugis to zow:
yat i teld not to zou
& tauzt zou apenly
vn hyoulis/ and i wa
nesid to iewis & to
hereu men penaūa
ns to god: & feyth u
to oure lord ihū cst/
and now lo i am
boūden in spirit: &
ga in to ierlm/ and
i knowe not what
thugis schulē come
to me in it: but yat
ye holy goost in alle
citees witnessip to
me & seyr/ yat bon
dis & tribulacoūs
at ierlm abiden me
but i diede no thug
of ye vse: neyr i mak

dyldren ledden forp
vs wip outē ye cite/
and we lincleden in ꝑ
se brynke & we p̄iedē
and whāne we hadde
made fare wel togi-
dre: we weuten vp
in to ye schip/and ye
turneden azen in to
yer owne places/and
whāne schip layinge
was fillid fro tyre:
we camen doū to to-
lomayda/and whan
we hadden grete wel
bisen: we duelliden
on day at hem/and
an oper day we ȝeden
forth: & camen to ce-
sarie/in we entrēden
in to ye hous filip
euāngelist pat was
on of ye seuene: &
duelliden at hym/and
to hym weren foure
douztris virgines p̄
prophecieden/and whā

ne we duelliden yere
by fū dayes: a profete
agabus by name cam
doun fro Iude/pis whā-
ne he cam to vs: took
ye girdel of poul. &
bond togidre his feet
& hondis & seid/ye holy
goost seip pese pingis/
pus iewis schulen bynd
de ye man whos is pis
girdel: & pei schulen
bitaken in to heben
hondis/whi
che pingis whāne we
herden: we p̄iedn & pei
ȝe weren of pat place.
pat he schuld not go
vp to ierlm/pan poul
answerd: & seid/what
doon ȝe weppinge &
turmentynge myn
herte? for I am redy n̄
oonly to be bounden: b̄
also to die in ierlm for
ye name of ye lord ihū/
and whāne we myȝtē

nedful to me. & to ye
se yat ben of me: yese
houdis myspytten/
.Me yese ynguis & sche
we to zou: for so yt by-
houep men trauelyg
e to resseyue sykc me/
.and to haue myud of
ye word of ye lord ihū:
for he seid/it ys more
blisful to zeue yan to
resseyue/.and whāne
he had seid yese yng-
es: he lyncld & p̄ied
w[t] .M hew/ and gret
wepyng of al men
was made/.and fel
ten on pe necke of
poul: & kyssedcn hym/
and sorwedcn most m
ye word yat he seide:
for yei schulē no more
se his face/.and yei
ledden hī to ꝑ schip/

.And whāne it
was don ꝑ
we schuldcn seile & we
rcn pallid alwey fro
hem: wip streyt cour
se we camen to choī-
& ye day suynge to ro-
dis & fro yens to pa-
tarā.& fro yens to
mirā/.and whāne
we foūdcn a schip pas
synge ouer to fenyce:
we went vp in to it
& sailid forp/.and whā
ne we apperedcn to c
pre: we lefton it at ye
lyfte half and seilid
in to syne.& camen to
ye citee/ for yere ye schip
schuld vebuchargid/
.and whanne we foū-
dcn disciplis: we dud
ledcn ȝe seuene dawes/
whiche seidcn by spirit
to poul: yat he schul
de not go vp to ieru
salem/.and whānne
ye dawes weren ful
fild: we ȝedcn forp/ &
al men wip wyues &

hongr on hem þat þei
schawe here heedis/
and þat alle men wi-
te: þat þe þinges þ^t
þei harden of þee ben
falle/ but þat þou val
test ⁊ þi silf nequist þ̄
lawe/ but of þese þat
bileuedn of hepen nē.
we writen demynge:
þat þei absteyne hē
fro þingis offrid to
ydols. ⁊ fro blood/
and also fro strang
lid þingis ⁊ fro for-
nycacoñ/ þan poul
token þe men ⁊ on þe
day suynge he was
purified wiþ hem: ⁊
entrid in to þe temple
⁊ schewed þe fulfyng
of daies of purifi-
yng: til þe offryng
was offrid for eche
of hem/ and whānne
þese daies weren
endid: þe iewes þat

bileuen of asie whan
þei sei hī in þe tē-
ple stirden al þe pepl
⁊ leiden hondis on hī
⁊ criden/ men of isr
helpe ȝe vs/ þis is þe
man þat ayens þe pe
ple ⁊ þe lawe ⁊ þis pla
ce: techiþ cūy where
al men/ more ouer ⁊
hap led hepen men
in to þe temple: ⁊ hap
defoulid þis holy pla
ce/ for þei seyen tofo-
rime of ephesie in þe
citee wiþ hī: whom þei
gessiden þat poul hap
brouȝt in to þe tēple/
and al þe citee was
moued: ⁊ arēstynge
to gidre of þe peple
was made/ and þei to-
ken poul ⁊ diden
him oute of þe teple:
⁊ a noon þe ȝatis we-
ren closid/ and whā
ne þei souȝtē to slee

not counsell hym: we
were stylle & seidn
ye wille of ye lord be
don/and after yese
dayes we were mad
re redy & went vp
to ierlm/and sinne
of ye disciplis came
vn to vs two celebre: &
seiden vnto hem amen
salon of cipre an dis
ciple. at whom we
schuld be herbond/
and whanne we came
to ierlm: bysen resse
yueden vs wilfully &
in ye dale suyngt
pond entrid wip vs
to iames: & alle ye el
dre men weren gedu
de/whiche whanne he
hadde gretet he tolde
by alle pingis. what
god had don in he
pen men by pe my-
nysterie of hym/and
whanne pei herden:

pei magnifieden god
& seiden to hym/bro
pou seest hou many
pousyndis ben in ie
wis pat han bileued
to god: & alle ben lo-
uers of pe lawe: &
pei herden of vs. pat
pou techest departyng
fro moyses. of alle
iewis pat ben by he-
pen men. pat seyen
pat pei owen not
to circumcide her so
nes: neip owen to
entre by custom/for
what we? it bihoue
pat pe multitud cum
gidie/for pei schul
heere: pat pou art co
me/pfore do pou pa
pug. pat we seyn to
pee/pere ben to vs
foure men pat han
avow on hem/take
pou pese men: and
halewe pe wip hem

gret silence was ma
de: he spake in ebrew
nuge & sede/ Breth-
ren & fadris:
here ye what
reson I zede now to 3ŏ/
and whanne hem
herde yat in ebrewe-
ne he spake to hem:
3auen ye more silē-
ce/and he sede/I am a
man a iew born at
tharse silicie mirsh-
e/and ni3 ate cite vi
sidis ye feet of gama
liel tau3te vp ye trup
of fadris 3eue alo-
ner of ye lawe/ as
also 3e ben to day/and
I pursued 3is wey til
to dey: byndinge &
bitakyuge in to hol-
dis men & wy3men/
as ye prince of prest-
hedy witnessyuge
to me. & alle ye gret
nesse of burie/ of wiŏ
also I took pistlis to
damas-
cus/ to bryuge fro-
3ens men wondin in
to ierusalem: yat 3ei
schulden be peyned/and
it was don while I
zede & nyzed to damas
ke: at nyddey sodēy
ly fro heuene a gret
plenes of lizt schon a
boute me/and I felde
doun to ye erpe: & herde
a voice fro heuene sey
ynge to me/Saul Saul
what pursuest pou me?
it is hard to pee to ki-
cke azens ye pricke/and
I answerd/ Who art
pou lord?/ and he sey
de to me/I am ihū of
nazarep: whom pou
pursuest/and 3it yat
weren wip me: seizen
but pe lizt/ but 3ei
herde not pe voyce of
him yat spake wip

hym: it was tolde to ye
tribune of ye knyghtes
yat al ierlm is confo
unded/ whiche anon
toke knyghtes & centurī
ons: & rāne to yem &
wyllenne yei wadru se
en ye tribune & ye kny3
tis. yei ceasid̄ to smyte
poul/ yanne ye tribu
ne cam & caught hym
& commāded yat he we
re bounden wyp two
chaynes & axid who
he was: & what he
had don/ but ofte
cried of yngli amo
nge ye peple/ and yt
wh̄ane he myght know
ne no certayne pryn
ful: he comā
ded hī to be led in
to ye castle/ and wha
ne poul cam to ye gre
es. it bifel yat he wō
dred of knyghtes for sur
ynge of ye pple/ for
ye multitude of ye pe
ple sued hym: & cried
take hym awey/ and
wh̄ane poul bigan
to be led to ye castels:
he seid to ye tribune
wher it is leeful to
me: to speke ony pyn
g to yee:/ and he seid/
kanst pou grieke:/ &
wher pou art not ye
egypcian. wher bifo
yese dayes movedist pu
yse: & leddist out into
diserd fourc pousand
of men mansleers:
and poul seid to hym
fo: I am a man of cer
se of cilicie a citezyn
wher cite is not vn
knowen/ and I pr̄e ye
suffre me to speke to
ye peple/ and whanne
he had suffred: poul
stode in ye gres: & beck
ned wip ye hond to ye
peple/ and whāne a

and whãne ye blo
od of steuene ꝑ wer
nesse was sted our
ꝑ was stood vp: and
seuted: & kepte ye do
ris of men ꝑat slew
me hꝫ/ and he seid
to me/ go pou for ꝑ
shal send ꝑe fer to
nacions/ and ꝑei her
den hym ꝯ ꝑis wor
ꝺ: ꝑ ꝑei wrysedu he
r voyce & seiden/ ta
ke awey fro ye erpe
such a man/ for it is not leueful:
ꝑat he lyue/ and ket
ten awey her clopis·
& throwen dust in to
ye eire: ye tribune
comaũdid hꝫ to be
led in to castelle· & to
be beten wip scour
ges· & to be turmen
tid: ꝑat he wist for
what cause ꝑei crie
den so to hym/ and

whanne ꝑei hadde
boũden hꝫ wip cor
dis: poul seid to a
centurien stondige
ngꝫ to hym/ wher
it is leueful to you
to scourge a romay
n budaunted: and
whãne ꝑis ꝑing was
herd: ꝑe centurie wẽt
to ye tribune & teld
to hym & seid/ what
art pou to doynge: for
ꝑis man is a romay
ne of rome/ and ye
tribune cam nyꝫ: &
seid to hꝫ/ seie pou
to me wher pou art
a romayne: and he
seid/ ye/ and ꝑe tri
bune answerd/ ꝑ wi
ꝺꝯne gat ꝑis
fredom/ and poul
seid/ and ꝑ was born
a citezeyne of rome/
ꝑ for ꝑei anoon ꝑat
schuld̃ haue turmen

me ⁊ j seid/ lord wlle
schal j do?/ and pe lord
seid to me/ rise pou
⁊ go to damask: ⁊ pe
it schal be seid to pee
of alle pingis wlnch
it bihouep pee to do/
and wlanne j seiz ni
for pe clerte of pat
lizt: j was led bi pe
hond of felawes ⁊ j
cam to damask/ and
anaan ananye pe by
pe lawe had wrouc
lynge of alle iewis
duellynge in damas
ke: cam to me ⁊ stood
ode nyz ⁊ seide to me/
Saul bzop biholde/ ⁊
in pe same oure j be
held in to hym/ and he
seid/ god of oure fadis
hap bifore ordeyned
pee: pat pou schuldest
knowe pe wil of hym/
and schuldist se pe
rizteful man: ⁊ here pe

voice of his mouþ/
for pou schalt be his
witnesse to alle men
of po pingis: pat þu
hast seen ⁊ herd/ and
now wlnat dwellest
pou?/ rise up ⁊ be bap
tisid ⁊ wlnasche awey
pi synnes bi pe name
of hym clepid to help/
and it was don to
me as j turnid ayen
in to ierlm ⁊ preiede
in pe temple: pat j
was maad in rauyſ
schynge of soule/ ⁊
sei hym seyinge to me
haste pou ⁊ go out
fast of ierlm: for þei
schulen not resceyue
pe witnessynge of me
and j seid/ lord pei
witen pat j was di
ſyngge to gidre in to
prisoun. ⁊ betynge bi
synagogis: hem pat
bileueden in to pee/

ꝺiscꝺacoñ was ma
ꝺ bitwix ꝑe fariseꝭ
& ꝑe saꝺuceis. & ꝑe mul
titude was ꝺeparti
for ꝑe saꝺuceis sciẽ-
ꝯ no risyng a3en of
ꝺed men ne neiꝯ añ
gel neiꝯ spirit/ but
fariseꝭ knowliche
ẽy eyn/ and agrete
ane was made: and
some of fariseꝭ risẽ
vp. & fouzten seiyng/
we fyndeu no þing
of yuel in þis man/
what if a spirit eiꝯ
an aũgel spake to hĩ:
and whãne grete dul
cacoñ was made:
ꝑ tribune dꝺedid lest
ꝑoul schuld be to
drawe of hem/ and
he comãndid knyztis
to go doñ: & to take
hym fro ꝑe myddel
of hẽ. and to ledd hĩ
into castels/ and in

ꝑe nyzt suyng: ꝑe lord
stood nyz to hym and
seid/ be þou stidfast/
for as þou hast wit-
nessid of me in ierl̃m:
so it bihoueꝯ ꝑe to
wytnesse also at ro-
me/ and whãne ꝑe
day wꝭ come: cũme
of ꝑe iewis gadriden
hem. & maden avow
& seiden/ þat þei schuldẽ
neiꝯ ete ne drynke: til
þei slowen poul/ and
þei weren noꝯ þan
fourty men þat ma-
den þis swerynge to
gidre/ and þei wentẽ
to ꝑe princes of prestis
& eldre men & seiden/
wiꝯ denocioñ we hen
avowid þat we schu-
le not taste ony þing:
til we sleen poul/ now
ꝑefore make ze knowẽ
to ꝑe tribune wiꝯ ꝑe
counseil: þat he bryng

tid him: departede a
wey fro him/and pe
tribune dide: aftur
pat he wist pat ihū
a cuzeyne of rowe:
and for he had boūde
him/bad hī pe day
suynge. he wolde wit
more diligently for
what cause he were
accusid of pe iewis t
vuboūde hī/and co
maūdid preestis t alle
pe counseil: to come to
gidre/and he broust
forp poul: t sette hī
amonge hem/xxiii.

And poul biho
de him to pe cou
seil: t seide/bretheren
wip al good conscīe
ce haue lyued bifore
god: til in to pis day
and ananye pūce of
preestis: camaūdid to
men to stonde nyz
to him. pat pei schul
den smyte his mouy
pan poul seid to hī/
pou whitid walle
god smyte pee/pou
sittist t demest me bi
lawe: t azens pe la
we pou comaūdist
me to be smyten/and
pei pat stoden nyz:
seiden/cursest pou pe
hiȝe preest of god/t
poul seid/bretheren i
wist not pat he is
pūce of preestis for
it is writen/pou shalt
not curse pe prince
of pi peple/but poul
wist pat o partīe
of sadducees. t pe o
of farisees: t he cride
in pe counseil/bretheren
i am a farisee. pe sone
of farisees: i am dr
aued of pe hope t of
azen risyngc of ded
men/and whanne
he had seide pis pīg

and he depid togi
dre twey centurions:
and seid to him/make
ze redy twey hundrid
knyztis: þat þei go
to caisare/and horsis
men seuenty. and spe
re men twey hun-
drid: and redy an hour
of nyzt/and ma
ke ze redy an hors
for poul to ride on
to lede him sauf to
felix þe þrident/for
he trybunne dredde lest
þe iewis wold ta
ke him/by þe wey &
slee him: and afterw-
ard he myzte be ch̄
ergid as he had ta
ke money & wrot
him a pistle: comey-
nyng þese þingis/
claudius lisias. to
þe best felix þridant.
helþ/þis man þat
was take of þe iewis
and bigan to be sle
yne: & I cam vp on
hem with myn ost &
delyuerid him fro hem
whanne I knewe þat
he was a romayne/
and I wold wite þe
cause. wherfor þei pur
posiden azens him: I
ledde him to þe counce
of hem/and I fond þ
he was accusid of
questiouns of her lawe/
but he had no ay-
ne worþi þe deþ eiþ̄
woundis/and whanne
it w̄s told me of þe
aspies. þat þei ordey
eden for him. I sent
him to þee/and I war-
ned also þe accusers:
þat þei [þ]at þee/seie fair
wel/and so he knyzt
as þei were comaun
did token poul: led
den him by nyzt in
to antipatriden/and

hym forth to yonas
if ye schulden knowe
cūne ying more ar-
teynly of hym/ and
we ben redy to flee
hym: bifore pat he
come/ and whānne ye
sone of poulis sist-
hadde herd pe alm-
es: he cam t entrid
in to pe castels. t teld
to poul/ and poul
dispid to hym con of
pe centuriens t seid/ le-
de pis yonge man to
pe tribune: for he
hap sum ying to
schewe to hym/ and
he tok hī t ledde to
pe tribune: t seide/
poul pat is bonden
pīcheyne: to ledde to
pee pis yonge man.
pat hap sū ying to
speke to pee/ and pe
tribune tok his ho
nde: t went wt hym
aside3half t axid hī/
what ping it is pat
pou hast to schewe
to me:/ and he seid
pe iewis ben acordid
to pīe pee. pat to mor-
we pou bringe forp
poul in to pe counsel:
as if pei schulden en
quere sūne ying
more certeynly of
hym/ but bileue p^u
not to hem/ for mo
pan fourti men of
hem aspien hym: w
which hen avowed
pat pei schulē not ete
ney^r drynk. til pei
slee hym/ and now
pei ben redy abidyng
e pi biheste/ pe tok
pe tribune lefte pe
yonge man. t comā
dide pat he schulde se
me to no man. pat
he had made pee
yingis knowen to hī

ye tribune cam vñ
greec stirugge alou:
rdlueid hi tro ōe
londis/ and coma
undid ins acuseis:
w come to yee/ of
wiom you denygge
maist knowe ofal
yese ỹges: of wh-
ch ye acuseu him/
and wenns pnacen
o r seidu: yat yese
rugis haddu yeu
so/ pond answerde:
whanne ye p̄sident
graunte him to
se of manȳ zeris
I knowe yee yat y
ut counselman to
ys folu: r I shal
d answe for me ỹ
gud reson/ for you
maist knowe: for
to me ben not more
p̄ne twelue daies.
sithyn I cam up to
wo:shipe ī ierlm/

Cand neiȝ ni tēple ye
yei foūd me disputi
tynge wiȝ ouw mā.
neiȝ: nalȝyge ouer
urs of ȝeple neiȝ
n synagogis neiȝ ī
ane: neiȝ yei moū
p̄ue to yee of ye wh
che yngis yei now
acuseu me/ but I
knowleche to yee y
ynge. yat after ye
seue wlyche yei seya
yerlie: so I serue to
god ye fadir/ and I
bileue to alle ỹgis
yat ben writen ī
ye lawe r profetis/
and I haue hope in
god: wlyche also yei
yeuȝlk awaitu ye a
zenrysynge of nust
neu to cōmynge r
wicked/ in yis ynge
I studie wiȝ out hā-
tynge. to haue cons-
cience to god r to men

nu ye day fuyuge wh
anne ye hous meu we
reu lefte yat fchuldē
go w hym: pey tarue
den azen m to ye aft
cle/ and whanne ye
annen to eclarie. ye
token ye pifile to ye
p̄fident. & yei feiden
alle poul vttore yī/
and whanne he had
rad & arrid of what
prouyuce he was.
& knewe yat he was
of cilice: 3 fhall here
ye he feide: whānē
yyn acufers comen/
and he comaūded hī
to be kept i ye mor
halle of erode. vrc.

And aftir fy
ue daies. mā
ny p̄ncis of p̄ftis ca
men dō vn hīme el
dre men & terraille a
feyn fpeker: whych
weuten to ye p̄fidēt

azens poul/ and w
whanne poule was
fo mened: terraille b
gan to acufe hym
& feide/ whānē ī my
dle pees we dō bi
pe. many ynges ben
amendid by yi wil
dom: cūe more reiy
where you beft feh
we han reffeyued w
al fuyuge of yaub
yugis/ but left ya
me refreuger: p̄ñe
pee fchortly here us
for yi mefeueffe/ we
han founde yis wic
ked man fuyuge di
fencaōū to al ieuis
ū al ye world: & aue
tor of diffencaōū of
ye feete of nazaren
and he alfo cafo:lid
to defoule ye tēple/
whom alfo we tokē
& woldē deme aftir
oure lawe/ but lufias

ye tribune

uenable ȝ schal clepe
ȝe/ also he hapid
ȝat money schuld
ȝeuen to him of
poul/ for which þing
ofte he cleped him
spake wiþ him/ and
whanne twey ȝeeris
weren fillid: felix
hadde a successour þur
alis festus/ and he
wold ȝeue grace
to iewis: ȝ lefte poul
bounden// xxv. c.

Therfore whan
ne festus cam
in to þe prouince af
ter þe þrid day: he
went vp to ierlm fro
cesarie/ and princas
of prestis ȝ þe wor
schipful of þe iewis cam
in to him ageins poul:
and þeden him. ȝ
asken grace ageins
him/ þat he schuld
commande him to
be led to ierlm. and
þei setten a spies
to slee him in þe wey/
but festus answer
de: þat poul schuld
be kept in cesarie/
sothely þat he him
silf schuld procede
more abilely/ ȝefore
he seide/ þei þat mȝt
ben myȝty: come
doun to gidre/ and if
ony crime ȝe in þe
man: accuse þei him/
and he dwellide a
mongis hem nomo
re þan eiȝte ether ten
dayes: ȝ cam doun to
cesarie/ and þe toþer
day he satte for do
mesman: ȝ comaun
did poul to be brouȝ
te/ and whanne he
was brouȝt forth:
iewis stoden about
him. with many
doun fro ierlm/ þat

eue more/but afm-
uenny zeeru .ȝ am
to do many almesde
dus to my folk ȝ offri
ynges ȝ avowes: u
whiche ȝei foundē me
punysyge-u ȝe tem
ple: not w̄ company
e ne ȝ wip noise/and
ȝei rauyshen me ȝ ȝei
crieden ȝ leiden/take
away owre enemye/ȝ
sūme ieuys of alle
whych it byhoue to
ȝe now pleue at ȝe:
ȝ accuse if ȝei haddē
ony pyng azenst me/
cry ȝese hanulf seie
if ȝei foundeu u me
ony pyng of wicked-
nesse: sayen ȝ stoudē
ȝe counsel/but only
of yis voice: vy vyh
che ȝ arede stoudnge
amonge hem/for of
ȝe azenuynge of de
de men: ȝ am denied

ys day of ȝou/Soȝ
ly seiȝ danede heu:
ȝ ryewe mooste cer
teynely of ȝe weie ȝ
seid/whanne hise
ȝe tribune schal co
me dūn: ȝ schal he
re ȝou/and ȝe coma
undid to accusaūn
to kepe hym ȝ ȝe hab
yte: nerȝ to forward
ony man to nyenyst
re of his owne pīg
re to hym/and aftr
sūme dayes. schyr cō
dūn myd drusselle hys
wyf pat was acwā
se: ȝ depid poul and
herde of hym ȝe feip
ȝ is in crist ihū/and
whyle he disputed
of ryȝtwisnesse ȝ chā
tite ȝ dreu to comyȝ.
felix was made trē
blynge ȝ answerde/
pat ȝat tyme nowȝ
go: but in tyme a

swerde/ꝑ it is not
auisou to kouayñ
e daunce ony mā:
bifore ꝑt he ꝑt is
accusid haue his ac
cusers ꝓsent. and ta
ke place of defendīge
e ꝓnce awey ꝑ cri
mes ꝑt he cu pne eyē
him/ꝑ fore wh āne
ꝑcanneu togidre hi
m. why one ouyde
laye in pe day tyꝫge.
slatt for douchtnda
comandid pe mā
to be brouꝫt/ and ꝑ
haune his accusers
stodin: pei seiden no
thyng. of wyche ꝑig
is ꝑ had suspecaōn of
yuel/ but pei haddu
ayens hī sūme questi
oūs of her veyne
worschippynge: and
of ihū ded. wh̄om
poul affermed to ly
ue/ and ꝑ answerde

of suche maner questi
oūs ꝑ seide/ wherꝑ
he wolde go to ierlin
ꝑ he to be demed of ꝑ
se ꝑnces/ but for poul
appelled ꝑt he schul
de be kept to pe no
wynge of pe emꝑo:
ꝑ comaūdid him to
be kept. til ꝑ I sende hī
to pe emperoure/ and
agrippa seide to fest/
I wold fayn here
pe man/ and to mo
rwe pou schalt here
hī/ and on pe to mor
day wh āne agrippa
ꝑ bronyte comen w
grete delite/ and en
tiden in to pe audito
rie w tribunes ꝑ pe
ꝓncipal men of pe ci
te/ wh āne festus bad.
poul be brouꝫt/ ꝑ
festus seid/ kyng a
grippa ꝑ al men pat
ben wip vs: ꝑ se pen

the lade/

tynge azenshim ma
ny & grenous cau-
ses: which yer myzt not
preue/ for pou zeldi
de resoū in al pings.
Paw neiþ azens pe la
we of iewis neiþ a-
zens pe temple. neiþ
azens pe emperour
I hyned ony ping/ þ
festus wolde do gra
to pe iewis: & answe
red to poul: & seide/
wolt pou go up to
ierusalem: & þere
demed of pese ping
is bifore me/ & poul
seide/ at pe dome pla
ce of pe emperour
I stonde: where it bi
houep me to be demed/
I hane not noyed pe
iewis: as pou kno
wist wel/ for if I ha
ue noied. eiper doo
ony ping worpi dep:
I forsake not to die/
but if no ping of po
is. pat pese accusen
me: no man may gi
ue me to hem: I ape-
le to pe emperour
Pan festus spake wi
pe counsel: and answe
red/ to pe emperour
pou hast appeled: to
pe emperour pou schal
go/ and wipinne fiue
dayes weren passed:
agrippa kyng & ber-
nice camen doū to
cesarie to welcum
festus/ and wipinne
dwellyden pere many
dayes: festus schewed
to pe kyng of poul.
& seide/ ther is a cer-
teyn man left
of felix. of
which whanne I wā
at ierlm: princes of
prestis & pe eldre men of
the iewis camen to me· & ax-
eden desiryng grāt azēs
him/ to wrieche I ac

for ye hope of resu
rrecciõn yat is made
to oure fadris of
god: & seconde lugge
in dome. in whiche
hope oure tweluely
magis seruynge nyzt
& day hopen to come
of whiche hope kyng
agrippa I am accusid
of ye iewis/ whar
fore vnbileuebul þyngis
wayde ze zou: if
god rerisip ded men:
and sothly I gessid
yat I ouzt to do ma
ny contrarie þyngis
azeins ye name of ie
su nazareue/ whiche
þyng also I did in ie
rusalẽ/ and I enclo
sid many of seyntis
in ꝑsoñ: hauyng I
had take power of
ye princis of ꝓstis/
and whanne yei we
ren sleyn: I broȝte
ye sentence/ and by
a synagogis ofte I
punyschid hem & cõ
strey ned to blaspheme/
and more I was
wood azens hem: & ꝑ
sued hem to alien ate
cõ in whiche ye whi
le I went to damask
with power & lesyngis
of princes of prestis: at
mydday in ye wey I
sey kyng þat fro
heuene. schynyng lyȝt
about me & alle yat
ben with me/ and
we alle
hadden falle doũ in to
ye eiþe: & herde a voys
seynge to me in ebrew
tunge/ saul. saul whi
pursuest zou me: it
is hard to ye to ly
ke azens ye prickis/ &
I seide/ who art you

ris man of wyche al
re multitudꝰ of iewis
p̃ied me at ierlm/and
arid x cried: yat he
schuld lyue no leng
er/ but j fonde yat
he had don no þ̃g
worthi of deep/and
j came to fend hi̅ to ꝑ
cupoure: for he appe
led ris þ̃g/ of wh
ch̄ man j haue no
certeyn what þ̃g
j schal write to ye
lord/ for wych þ̃g
j brouȝt hi̅ to you x
most to ye kyng
agrippa: yat whane
aȝeyne I made. yha
me what j schal wri
te/ for it is leyn to me
wyt out reson: to fed
abouiden iugm x it
to begynne ye cause of
hym/ ꝑ v v) · ai·

AD agrippa
seide to poul

it is suffred to ye: to
speke for ȝi silf/ yan
poul held forȝ ye hon
de: x bigan to ȝeld re
soñ/ of al þingis in w
hich j am accusid of
iewis/ you kyng agry
pa· j gesse me wel hid
at ye: whane j schal
defende me þis day/
most for you knowi
al þingis þat ben a
mongis iewis cust
mes x questiouns/ for
which þ̃g j biseche
ye: here pacientli/
for al iewis þat bi
se knowen me fro ye
bigynnyng knowen
my lyf fro zongye·ꝑ
fro ye bigynnynge w
in my kotu in ierlm
if ȝei wolden bere
witnessyng: yat bi
ye most certeyn sect
of oure religioñ· lyf
ued a farisee/ and now

greet voice/ poul vn-
maddist/ mikil lerig
naruen pee to wood-
nesse/ and poul seid/
mai dde not you vest
festus: but i spelle
oute pe wordis of tru-
pe of sobirnesse/ for
also pe kyng to whō
i spake fridfastly: wo
e of pese pingis/ for
i deme pat no ping of
pis is hid fro kyng/ for
wip in a corner was
nist of pese pingis
don/ bileuest pou ky
kyng agrippa to pro
fetis? i woot pat pu
bileuyst/ and agrippa
seid to poul/ in a litil
ping pou counseilest
me to be made a cristē
man/ and poul seid/
i dresse auentis god
bope in litil and in grete.
not oonly pee. but al
pe pese pat heren to
day to be made suche
as i am: out takin pese
bondis/ and pe kyng
ros vp and pe phidant and
bernyce: and pei pat sat
nyg to hem/ and whā
pe pei weren aside-
pei spaken togidre and sei-
den/ pat pis man hap
not don ony ping wor-
pi dep: neiper bindig/
and agrippa seid to
festus/ pis man myst
be delyuered: if he had
not appelid to cesar
peronne/ xxvi. c.

Sipir as it was
demed him to
schippe in to italie: pei
bitoken poul and opir
prisoneris to a centurie
pat name i ulaw of
pe cumpanye of augus
tus of pe empoure. and
we wenten vp in to
pe ship of adrumetis
and bigunnen to seyle

lord and ye lord lead
I am thus wilyou þ^t
purchest but rise up
& stond on yi feet for
whi: to this ping I ap
pred to pee: þat I or
dayne pee mynystre &
witnesse of þo pingis
þat pou hast seyn. & of
þo whiche I schal sche
we to pee and I schal
delucre pee fro þeple
& folkis to whiche
now I send pee. to o
pne ye izen of heu: þ^t
yei ben conuerted fro
derknesse to lizt and
fro power of satanas
to god: þat pei take re
myssioñ of synes. and
part among heymes
by fey þat is in me
wherfore fir kyng
agrupa: I was not
vnbileeuful to heuē
ly vysioñ but I told
to hem þat ben at da
maske first & at ieru
salem & by al ye cuntre
ee of iude & to heyen
men: þat þei schuld
do penaunce: & be cō
uertid to god: & do
worpi werkis of pe
naunce for þe cauk
ewis token me: whi
ne I was in ye tem
ple to sle me but I wā
holpen bi ye helpe of
god ian to þis day: &
stond witnessyng
to lesse & to more and
I sey no pingis clos: pa
whiche prophetis &
moyses spak
þat schuld comen
crist is to suffre. if he
is ye first of ayeun
syng of ded men. þ^t
schal schewe lyt to
ye peple & to heyen
men/ whanne he spa
ke þese pingis & gloo
rious: festus seid w^t

and whanne ye haven
was not able to dru
elle in wynter: ſuf
many oidyncedeu cō
ceyle to ſeyle fro wēs
if ou ony tweiſe yei
wyztten come to ſe
wyat we ducelle in
weutar at ye haue
of crete wlyich biholdi
dip to affrikſ to chio
ſi. and whanne ye
ſoudi bleue: yei gef
ſedeu hem to holde
porpos/. and whan
ne yei hadden remo
ued fro alſoū: yei
ſayledeu to crete/ ſ
not afar wyche.
ꝑ wynd tyfounēp
o clepid northest:
was azens it/ and
ye ſhip was rauyſhid.
ſ wyzte not cutonle
azens ye wynd. whā
ne ye ſhip was zouē
to ye blowyngis of
ye wyndis we weren
bouu nī acourd into
an yle ꝑ is clepid cau
da: ſ vnnepe we wyz
te gete a litil bot
and whanne yei wō
taken up yei bigan
helpis: gurdynge o
gidis ye ſhip ſ dred
leſt yei ſhulden falle
in to ſondy placis
and whanne ye veſel
was vndurſet: ſo
yei weren boru/ſ
for we weren ꝑo
wen wip ſtronge
tempeſt: in ye day
luyinge yei maden a
ſtynge out/ and ye
yrid day: wyp hei
houdis yei caſtedeu
awey ye inſtrumentis
of ye ſhip/ and whā
ne ye ſōne neiz ſteu
ris weren ſeye by
many daies. ſ tem
peſt not a litil ayzed

and weren bou avou-
re ye places of alye. whi-
le aristarch of macedony
e tellalonycans duel-
ud stille wiy vs/and
u ye day suynge we
annen to sidon/and
julius tretide curtes-
ly poul: t suffrid to
go to frendis t to do
his nedis/and whan-
ne we remouede fro
yens: we vndwlay-
leden to cypre for þ
wyndis weren con-
rie/and we sayledan
u ye sijt of silice t pā-
filie: t camen to listō
þat is lice/and þat
ye centurien fond a shyp
of alysaūdie saylynge
in to ytalie: t puttē
de vs ouer in to it/t
wiznme ing many
dayes we seyledn
slowly. t vnneye ca-
men ajen gnydū. so:
ye wyndis lemd vs:
we sayledn to ane
vnidis salomona/a
vnneye we sayledn
vnidis t camen un
a place þat is clepid
a good hauene. to
whom ye atee of wh
sala was ny;/and wh
anne mychc tyme wō
passid t whanne fay
lynge jan was not
sikur. for þe fastīg
was passid: poul an
sastide hem t seide to
hem/men j se þat sa
lynge bigynnep wip
wip wronge t mych
harm. not only of
charge t of ye shyp:
but also of ouer ly
ue/but ye centu
rien vnlered more to
ye gouernour. t to þ
lord of ye shyp: þan
to rese pinges þat
weren seyd of poul

shup ȝei leuten sour
auhres ⁊ dsneden ȝat
ȝe ȝe day had be co-
me/ and whanne ȝe
shupmen sonȝten to
fle fro ȝe shup. whā
ne ȝei hadden leuȝ a
lutl boot ut to ȝe see
vndir colour as ȝei
schulden bigynne to stre
che forȝ ȝe auhres
fro ȝe forneȝe part
of ȝe shup: poul sead
to ȝe centurien ⁊ to ȝe
knyȝtis/ but ȝese duel
le in ȝe shup: ȝe moñ
not be made saaf/ yā
ne knyȝtis kittiden
auey ȝe cordis of ȝe
ȝol boot: ⁊ sulfre
den it to falle awey/
and whanne ȝe day
come. poul preiede
al men to take mete
⁊ seide ȝe fourteneȝe
day ȝis day ȝe abidē
duellen fastynge. and

takun no ȝinge/ whi-
for ⁊ ȝis I ꝓ-ie ȝow to take mete
for ȝoure helthe: for of
noon of ȝou ȝe here of
ȝe heed shal perische/
and whanne he had sey
de ȝese ȝingis: poul to
ke breed ⁊ dide thankig
ȝ to god in ȝe siȝt of
alle men/ and whan
ne he had brokē: he
bigānne to ete/ and al
weren mad of bet
coutir: ⁊ ȝei token
mete/ and we weren
alle men in ȝe shup:
two hundrid seuenty
⁊ sixe/ and ȝei weren
fillid w[ith] mete: ⁊ dis-
chargeden ȝe shup ⁊ ca-
sten whete in to ȝe
see/ and whanne ȝe
day was come: ȝei
knewe no lond/ and
ȝei biheldē an hauē
ȝat had awaneȝ han
e: to whiche ȝei ȝouȝte

: now al ye hope of
oure helpe was don a
wey/ and whanne
myche fastynge had
be: pan pou stode
in pe myddille of hē
& seide/ a men it bi
hoste whānne ze her
den me not to haue
mete awey pe ship
pro arte: & gete pis
wrouge & castinge
out/ and now I wou
seyle you to be of go
de cōfort: for per lost
of no pleue of zou
shal be ou3talen of
pe ship/ for an āngel
of god whos I am
& to whom I serue:
stood nyze to me pis
pis nyzt & seid/ poul
drede pou not: pou bi
houep pee to stonde
biforе pe emperoure/
and lo god hap zo
uē to pee al pat pu

un pe ship wip me
for which pinge ze
men be ze of good
comfort/ for I bilee
ue to my god: pat
so it shal be as it is
seid to me/ and it bi
houep vs to come
in to sum yle/ but
afterward pur my
fortune we
cam on vs saylinge
in pe sea my ser: and
pe myddyst pe ship
men supposeden sum
what to appere to
hem/ and pei reken
den a plomet: & fon
den twenty paces of
depnesse/ and after
a litil pei meten dep
nd fro pens & found
fyftene paces/ and
pei dreden lest we
shulden haue falle
in to scharpe places:
and pe laste parte of

wole hym bi pe hou
de and whãne pe hepe
ne meu of pe yle lize
pe west hangynge u
pis hond: pei seidn
to gidre/ for pis mã
is amanquellere and
whãne he aryand
so pe see: goddis ven
gaunce suffrip hym
not to lyue in erpe/
but he sholie awey pe
beest u to pe fier: z
had non harue and
pei gelideu pat he shu
ld be turned u to
swellige: z falle dõu
sodeynly z die/ bute
whãne pei abydeu lõg
z sizeu pat no pĩg
of yuel was done u
hym: pei turnedeu
hẽ to gidre z seideu y
he was god and u
poo places weren u
uerid of pe p̃uce of pe
yle. puplius hy na
me: whiche welcomede
vs bi pre dayes benyg
nely z bond vs/ and it
bi felle y pe fadu of
puplius lay trauelid
wip feuers z blodie
flux/ to whom poul en
tride. z whãne he had
pr̃ied. z leide his hon
dis on hym: he helide
hym/ and whãne pis
pug was done: al y
u pe yle hadden sek
uesses: camen z weꝛ̃
helid/ which also ho
nouriden us u ma
ny wurshipes: z put
tiden what pinges we
ren necessarie to be
whãne we shupiden
and after pre monte
pis we shuppiden u a
shup of alisãdre. y
had wyndtred u pe
yle. to which was
an excellent sygne of
castorus/ and whãne

if yei wyȝten to bȳge
vp ye shȳp/ and whā
ne yei hadden taken
vp ye auncres: yei bitōke
hem to ye see. & stakeđ
to gidre ye ioyntures
of gōmaules/ and wip
a litil seyl lift vp by
blowyuge of ye wynd
yei weenten to ye bank/
and whanne we heldē
us to a place of gravel
gon al aboute vō ye See:
yey hurtliden ye shȳp
and whānne ye former
part wās fastnid. it
dwellid vnmoueable:
t ye laft part wās brō
ken of strengthe of ye
See/ and cōtek of ye
knyȝtis wōld to slee vs̄
pat weren in ward/
lest ony shulde alleȝe:
whanne he had swōȳ
myd out/ but ye cen
turien wold kepe paul:
t forbede it to be don/
and he comaundid hȳ
pat myȝten swōȳnne: to
go vn to ye See & ga
pe & go out vnto ye
lond/ and yei haven
sānne oper ou warde:
sānne on yo pīges pat
weren of ye shȳp/ and
so it was don: pat al
men a schapeden for
And loud
whānne we had
den alnpid: panne
knewen pat ple was
slepid nyhtene and
pe hepeā men dreden
to be not hol cum
sic/ and whānne a ma
was kpudeđ: yei a
fresshēden vs alle for
pe reyne pat cam & pe
colde/ but whānne
paul had gedred a
quantite of kyttyng
is of wynes & leide on
pe fier: an eddre sche
cam fortȝe fro pe hete

spaken any yuel thing
of vs/ but we pien to
god of vs: what þing
is þou schalt/ for of þis
same it is knowyne to vs:
þat ony wiþer we azen
seyn it/ and whanne þei
haddeu ordeyned a day to
him: many men camẽ
in to þe yn/ to whiche
he expoũde witnessyng
þe kyngdom of god: &
conseiled hem of iesu
of þe lawe of moyses
& þe prophetis. fro þe morw
we til to þe euentyd &
sum bileueden to þese
thingis: þat weren sei
d of poul. sum bi-
leueden not/ and whã
þei weren not con
sentyng to gidꝛe: þei de-
parteden. & poul seid
o word for þe holy
goost spake wel by
isaie þe prophete to ȝo
wr fadris: & seide/ go þ to
þis peple: & seie to hẽ
wiþ eris ȝe schulen here:
& ȝe schulẽ not vnder-
stonde/ and ȝe seyng
schulen see: & ȝe schulẽ
not biholde/ for þe hert
of þis peple: is gretly
fattid/ and wiþ heris þei
heriden heuyly. & þei
closiden togidꝛe here yzen:
lest þei sumtime þei see
wiþ yzen. & wiþ heris here.
& vnderstonde.
& be conuertid & i helde
hem/ therfoꝛe be it kno
wen to ȝou þat þis
helþe of god is sent
to heþene men: & þei
schulen here/ and whã
he he had seid þese
thingis: iewis went
oute fro hym. & had
den myche questiouns
eche mylyng amõgis
hem silf/ and he dwel
lid ful two ȝeris in his
hyred place: & he rei

we camen to siracusan:
we duelliden þe þre da
ies / fro þens we seylid
aboute: & camen to re
giũ / and after a day vp
whyle þe soup blew: ī
þe secunde day we cam̃
to puteolos / where wha
ne we founden bryþren
we weren pyed to duel
þe auentre hem seuen
daies / and so we cam̃
to rome / and fro þens
whan̄e bryþren hadden
herd of vs camen to vs
to þe clepynge of appius.
& to þe þre tauernes / &
whan̄e paul had seen
hem: he didde thankyng
is to god & took trist
and whan̄e we cam̃
to rome / it was suff
red to paul to duelle
by hym self with a kny3t
kepynge hym / and aft
er þre dayes he clepid
to gidre þe worþiest of
þe ieues: & whanne þe
camen: he seid to hem
bryþren / I dide no thing
agens þe peple ne
austum of fadris: & I am
bounden at rerũ & am̃
bitaken in to þe hond
of romayns / and wha
ne þei hadden axid of
me: wolden haue de
lyuered me. for þat no
cause of deþ was in
me / but for ieues a
gens-seiden: I was co
strey ned to appele to
caysar nat as hauyng
ony thing to accuse my
peple / þerfore for þis cau
se I preyed to se 3ou &
spekie to 3ou / for þe ho
pe of israel: I am gird
about with þis chay
ne / and þei seiden to hi
me / we han resseyued
leteres of þe iewis: ne
ney ony of bryþren co
mynge schewide ey

wo ye trupe of ye fep/
wyle ye fetten m̃ her
tranlacions. only ye
names of ye pnges:
ew of wat. of blod.
of ye ſpirit/ and leuy
ye wittnesbynge of ye
fadur & of ye ſone & of
ſpirit/ in wchiche
pittnesbynge owre co
mon bileue is moſt
ſtenyd/ and it is pre
ed pat pere is on hub
ſtaunce of godhede of
pe fadur: & of ye ſone.
& of ye holy ſpirit/ but
n oyn epiſtlis how
mpche owre tranſla
ion diuiſip fro oſpis:
leue to ye prudence
of ye redere/ but pou
goddis made cuſtodi
um wchile ꝑ enquerist
bylily of me ye trupe
of ſcripture: pou pnt
ſite owre myn ade to
he gnawe of envious

nūcues wey/ wch̃iche
ſeien ⁊ am̃ an appeue
re of holy ſcriptures:
but in ſuch a werke
⁊ dede not pe cubre of
myn enemyes. ne ⁊
ſchal not denyen wh̃:
pat aren pe trupe of
holy ſcripture. Here
endip pe prolog: ⁊
bigynnip pe pistle of
ſames. Capi. pm.

Ames pe ſeruañ
te of god. ⁊ of ou
re lord ihũ crist. to pe
twelue lynnedis pat
ben in ſterynge abro
de hatpe ¶ my bpſen
dene pe al ioye: whãne
ze fallen in to diuerſe tẽ
tacions/ wittynge pat
pe ꝓuyng of zoure feip:
worchip pacience/ and
pacience haue parfyt
werke: pat ze be par
fyt ⁊ hole ⁊ faile ī no
pyng/ and if ony of

·v·

seruied al ꝑ entrdeu
to lyu· & ꝑchide pelyf
liyngdum of god· & ta
uzte po ꝑugis ꝑ ben
of pe lo:d ihu crist:
wyf alle trist wzoute
forbedinge Amen·
here endip pe dedis
of apostlis: & brigh
ner aprologe ouir pe
pistle of James

The ordre of pe
seuene epistlis
wlyche ben depid ca
nanykid: is not so a
monge pe grekis. ꝑ
fully sauereu pe key
& suen pe ryzt ordre
of pe epistlis. as ris
founden in latyn bo
kis/ for as myche
as peter is pe furste ī
pe ordre of pe apostlis:
his epistlis ben pe fu
ste of hem in ordre/ bt
as we not longe hy
pen conceiuen pe cā

gelistis to pe lyf of
truyr: so we han se
t pese ꝑrouz pe help
of god in hys owne
ordre/ for pe furst of
hem is ā epistle of p
mes: two of petris
pre of Jōnys. and on
of Jude/ pe wlyche e
pistlis: if pei hadden
truly turnyd of pe
translatouns in to
latyn spechc. as pe
ween made of pe a
postlis/ pei shulden
haue made no doute
to pe redaris: ne pe
ignorance of wordis
shulde not haue in
pugned it silf/ nam
ly in pis place in pe
furst epistle of Jon
wlyere we reden of
onlyed of pe trinyte
wlyere we fyndin pe
pei hay pe gretir cu
of vntrue translatōs:

nyle ere/ eche good ꝑ
re ꝑ eche parfyt ꝑfte
is fro above. ꝑ comey
doñ fro ꝑ fadur of
lyghtis: Aneutis whom
is noon of chaungyge
ne ouerschadewyng
of reuarde/ for wil
fully he bigat us by
ꝑ word of treuthe. ꝑ
ꝑ we be a bygynnyge
of his creature/ wite
ze my bretheren moſt
loued ꝑ eche man ſw=
ift to here. but ſlowe
to ſpeke. ꝑ ſlow to wrath
ꝑ/ for ꝑ wrathe of
a man: worchip not
ꝑ riztwiſnelle of god/
for whiche thyng caſt
ze away al vnclenelle
ꝑ plente of malice: ꝑ
in myldenelle reſey
ue ze ꝑ word ꝑ is
planted to zou. ꝑ
may ſaue zour ſou=
lis/ ¶ but be ze wers

of ꝑ word. ꝑ not here
rs only: diſceyuyng
zoureſilf/ for if ony m̄
is an here of ꝑ wor=
de. ꝑ not a doer: his
ſhall be lyknyd to a
man ꝑt by holdiꝑ ꝑ
chere of his birthi in a
myrrour/ for he biholde
hym ſilf ꝑ wente awey:
ꝑ anon he forzate ꝑ
whiche he was/ but
he ꝑt biholdip in ꝑ
lawe of ꝑfyt fredom
ꝑ dwellip in it. ꝑ is ꝑ
made a forzetful here=
but a doer of werk:
his ſhal be bleſſid in
his deed/ and if ony
man gelly hym ſilf to
be religious ꝑ refrey
ny not his tūge. but
diſceyuey his hert: ꝑ
religioñ of hym is
veyne/ a clene religio=
un ꝑ in vndefiled. a=
uenis god ꝑ fadur

ȝou ꝙ nedir wisdō:
are ye of god whiche
ȝeuer to all men lar-
gely & vpbraydir it:
& it shall be ȝouē to
hym/ but aske he-
ssely: & dout no thig
for he ꝑ doutith: is
lyk to a wawe of ꝑ
see. which is mo
ued & borē abowte
of ye wynd/ perefor
gesse not ylke man:
pat he shall take ony
thing of ye lord/ aūd
double in soule: is
vnstable in al his we-
yes/ and a riche bro
ther haue glorie in
exaltacioū his
wnesse/ for as ye flo-
ure of gresse. he shall
passe/ ye sūne rose
up wꝯ heete: & dried
ye gras/ and ye flou-
re of it felde dōū: ꝯ

fairenesse of his chare
perishid/ and so an
che man welnei i
his weyes/ blessid is
ye man pat suffrip
temptacioū/ for whā
ne he shall be preuid:
he shall resseyue ye cy
roū of lyf. which
god behizte to men
pat louen hym/ no
man whānne he is
tēptid seie: ꝯ he is
temptid of god/ for
whi god is not atēp
tour of ynel pingis/
for he tēptip noman
but ech man is tēp
tid drawen & stirid of
his owne coueityge.
aftir coueitynge whā
ne it hap conseyued
bringip forp synne/
but synne whānne it
is fulfillid: gendrip
deep/ perefore my
most derworp brith-

who cũe kepy alle ye
lawe. but offendy ī
oon: he ys made guilty
of alle/ for he yat seid
yat ꝑ shalt not dō le
dyerie: seid also you
shalt not slee/ yat if
you dost not iedyerie.
but you slest: you
ar made trespal-
sour of ye lawe/ yus
spekie ze ꝑ yus dozen
as bygynnynge to be
demed by ye lawe of
fredome/ for why do-
me wyp oute mercy:
is to hym ꝑ doy no
mercy/ but mercy alwise
wip down/ my bre-
ren what shal it ꝑ-
fite if ony man seie ꝑ
he hap fey: but he
hap not ye werkis/
wher fey shal mow
saue hym:/ and if a
bro ꝑ eiꝑ sustir be nak-
id: ꝑ haue nede of
edy dayes lyflode/ and
if ony of zou seie to
hem. go ze in pees be
ze made hoot ꝑ be ze
fillid/ but if ze zeuen
not to hem yo thyng
is pat ben necessarie
to bodie: what shal
it profite/ so also fey
if it hap not werkis:
is ded in it silf/ but
sūme man shal sei:
you hast fey. ꝑ I ha-
ue werkis/ shewe ꝑ
to me yi fey wip
outen werkis: ꝑ I sch̄l
shewe to ye my fey
of werkis/ you bile-
ueft pat o god is: ꝑ
dost wel/ and deue
lis bileuen ꝑ tremble/
but wolt you wite
you weyne man: ꝑ
fey wip oute werkis
is ydil/ wher abrah̄
oure fadir was not
iustified of werkis

is ris/ to visite fadir
les & modirles chil
dren. & widewes in
her tribulacoũ: & to
kepe hym silf vndefou
lid fro ris world/ ¶ c
a. Wy bilouen my
le ze haue ye
feip of oure lord ihũ
crist of glorie in acep-
coũ of ploues/ for if
ani man yat hap a gol-
den ryngge & in a faire
clooþyngge comyth in
zoure compaynye. &
apoze inan entrip
a pouze cloþynge. & if
ze biholdip in hym
yat is clopid wip
cleire cloþynge & if ze
seie to hym sitte you
here wel/ but to ye
poze man ze seien:
stoũde you peire. e
eipir sitte vndir ye
stole of my feet/ wher
ze demen not aneuns

zou silf: & ben made d
mevnen of wicke
þouztes:/ here ze my
moste derworpi bre
wher god chees not p
re men in pis world:
riche in feip & eires of
pe kyngdom þat god
bihizte to men pat lo
ued hym/ but ze han
dispisid pe pore men
wher riche men agei
se not zou bi power
& pei drawen zou to d
mes:/ wher pei blas
femen not pe good na
me pat is clepid to
zou:/ nevr
les if ze parformen
kyngis lawe by scrip
turis. you shalt lou
þyn neizbore as þi silf
ze doũ wel/ but if ze
takin persones: ze
worchyn synne. & ar
repreued of pe lawe
as trechyallours/ and

our tunge is fier:
ye vniuersite of wic
kednesse/ ye tunge is
ordeyned in our
membris. which de
foulith al ye body/
and it is enflawmed
of helle: & en
flawmyth ye whiel
is our birthe/ and
al kynd of beestes &
of foulys & of ser-
pentis & of oth-
er is dy
sted: & ha ben made
tame of mankynde/
but no man may
chastise ye tunge/ for it
is an vnpesyble yuel
& ful of deedly venim/
in it we blesse god
ye fadir: & in it we
curse men pat ben
made to ye lyknesse
of god/ of ye same
mouth passith forth
both blessyngis & cur-
singis/ and my bre-

en it bihouyth not pt
pese thingis be don
so/ whether a welle of
ye same hole brynge
eth forth swete & salt
water/ my bretren
whether a figge tre may
make grapis. eyn-
ar a vyne figes: So neyr
salt water may make
swete water/ whos
is wyse & taught amo
nge you: Shewe he
of good lyuynge his
werkynge in mylde
nesse of his wisdom/
pat if zelyan bitter en
vie & stryvyngis ben
in zoure hertys wyle ye
haue glorie & be lyers
eins azens ye trup/
for pis wisdom is nt
fro above comynge
down: but erpely &
wordly & feendly/ for
where is enuie & stryfe:
pere is vnstedfastnesse

: offringe ysaac/ his
sone on pe auter/ per
for you se cst pat fey
wzouzt wip his wer
kis: and his fey ūs
filld of uertus/ and
pe strupture was fil
lid seiynge/ abzaym
beleued to god: and it
was arettid to hym
to rystwisnesse. and he
was clepid pe frend of
god/ se sen pat mā
is iustified of werkis
not of fey only/ m
ych mane and wher al
so mub pe hoze was
not nurshed of wer
kes/ and resseyued pe
messangeris: and sende pē
oute bi anop wey/ for
as pe bodye wip oute
spirit is ded: so also
fey wip out werkis
is ded/ ry. c.

y biseen myle
ze pe maad mē

ny maistris: wnyg
pat ze takē pe more d
me/ for alle we offen
den in many pingis
if ony man offendip
not in word: pis is
a parfit man/ for allo
he may lede about al
pe bodi wip a bridil/
for if we putten bri
delis in horsis mou
pis for to consente to
vs: and we leden abou
al pe bodie of he and
lo shippis whanne pei
ben grete and ben dry
uen of stronge wyn
de: zit pei ben borne
about of a litil gou
ernaule: wher pe
mouynge of pe gou
nour wole/ So alle
pe tunge is but a li
til membre: and reisip
grete pingis/ lo how
litil fewr breuip a
ful grete wood/ and

wcyle ze/ zour hyȝge
be turned in to wepīg
e: & ioye in to sorow
of hert/ be ze mekyd
in pe sizt of pe lord: &
he shal enhaūse zow/
my b̄preē wyle ze bac
bite ech oth̄/ he pat
backbityth his brop̄ eth̄
pat demeth his brop̄:
backbityth pe lawe & de
meth pe lawe/ and if thou
doest pe lawe: pou
art not a doer of pe
lawe. but a domachuā
but ou ys unalier
of pe lawe & juge: pt
may lese & destroye
and who art pou pt
doest pi neȝebore?
lo now ze pat seien
to day eth̄ to morwe
we shulen go in to
pilli cetee: & pere we
shulen dwel a zer/ &
we shulen marie mar
chaūdise. & we shu

len make wynynge:
which witen not
what is to zon in pe
morwe/ for what is
zour lyf/ a mooke ap
peryng at a tyme: &
afterward it shal be
wasted/ wherfor pat
ze seye/ if pe lord wole.
& if we lyuen: we shu
len do pis & pat. eyper
pat ping/ and now ze
maken bul out ioye
in zoure pdis/ euery
such ioyeyng is wic
ked/ perfor it is shame
to hym pat can do go
od: & dop not. ¶. c.

Do now ze riche
men: wepe ze
zellyng in zoure wre
chednesse pat shal co
me to zou. richesses
ben roten. & zoure do
pis ben eten of mou
tys/ zoure gold & syluer
is cay rusted: & pe rust

that shewed ye werke
of ẅ̄ wildome yͭ is his
awne. first it is cha
ste. afterward peasible.
unyld. able to be cõ
sented. consentyng to
good thynges. full of
mercy & of good fru
tys demynge wythõt
feynynge. & ye fruite
of ryghtwysnesse is sow
ne in pees to them yͭ
make peas/ ẅ̄. v.

Wherof ẅ̄ ba
tell & chefely
amonge you:/ wher
not of youre owẽnes:
yͭ ar fyghtyng in youre
membres. ye coueyten
& ye haue not/ ye slone
ye haue enbie: & ye mõ
not gete/ ye chyden & ma
ken batayle: & ye haue
not for ye axen not ryg
tely/ ye axen & ye resey
uen not. for yͭ ye ax
en yuel: as ye shewẽ
openly in youre ẽ
uentales/ Aduoutrers
wreten ye not. yͭ ye
frendshyp of this woꝛl
de is enemye to god/
ꝑfore whosoeuer wolde
made frend of this woꝛl
de: is made ye enemy
e of god/ wher̄ ye gy
sen yͭ the scripture
sey veyuly:/ ye spyrit
yͭ dwellyth in you ꝑ
uerth to enbie:/ but
he zeuer ye more gra
ce/ for which thynge
he seyth/ god wyth stã
dyth proude men: but
to mekȝe men he zeu
gẽth/ therfore be ye sugget
to god/ but wyth stãd
ye ye deuel: and he shal
flee fro you/ neȝe to
god: & he shal neȝe
to you/ ye synners clẽ
se ye hondis: & ye dou
ble in soule purgeth
ye hartis/ be ye wrecch

by what eiue of or/
but be zoure word
zye zhe. nay nay: ꝑ
ze falle not vndr
dome/ and if ony of
zou is sorowful:
ꝓie he wil ꝓacur
soule. ⁊ leie he a/
salme/ yf ony of zou
is sik: lede he m/
ꝑsons of ye chirche ⁊
preye ꝑ for hym. ⁊
an noynte wip oy
le in ꝑ name of ꝑ
lord: ⁊ ꝑ ꝓier of fey
shal saue ꝑ sike man/
and ꝑ lord shal rꝛ
se hym vp/ and if
he be in synes: ꝑ
shulen be forzouen to
hym/ ꝓfor knowlechi
ng ech to oy zoure sy
nes: ⁊ ꝓie ze ech for
oy: ꝓt ze be saued/
for ꝑ continuel ꝓier
of a iust man is wy/
dle wor ꝓ/ elye was a
man lyke vs: and
he ꝓied ꝑ
it shuld not reyne
ou ꝑ ery/ and it ry
ned not ꝑ ze zares ⁊
six monepis/ and ef
tesone he ꝓied: ⁊ he
uen zaf reyne ⁊ ꝑ er
ꝑ zaf his fruyt/ and
brisen if ony of zou
erry fro trupe. ⁊ ony
conuitp hym: he o/
wip to wite/ that he
yat maky alꝭuer
to be turned fro ꝑ
errour of his wey:
shal saue ꝑ soule of
hꝭ fro deep. ⁊ hewery
ꝑ multitude of synes

here endip ꝑ pistle
of ianes. and bi
gynep ꝑ first ⁊
pistle of petur in
capitulum .j.

Petur apostle of
ihꝭ crist to ꝑ
chosn men to ꝑ co

of hem shal be to ȝ^m. ful & lateful fruit &
to witnessynge. & shꝫ pe ȝe pacient & con
ere ȝoure flesshye as ferme ȝe ȝoure hertis:
fier ȝe han trespas- for ye comynge of ꝥ
red to ȝou unpe- lord shall neize/ but
ye last dayes/ lo ye cũ nyle ȝe be sorw-
hye of ȝo^r werkemẽ. ful eꝛ to opur: pat
pat rapen ȝoure fel ȝe be not demed/ lo
des: which is defraud did of ȝou. crep/ and ye juge stondip nei
before ye ȝatis/ buryen take ȝe ensample of
pe cryes of hem hay- pacient/ take ȝe pro-
ed: into pe eris of phetis pat spaken
pe lord of oostis/ pe hã to ȝou in pe name of
eten on pe erpe: & in pe lord/ lo we blisse
ȝo^r lecheries ȝe han nim- hem pat suffriden/ ȝe
ished ȝoure hertis/ herden pe suffrynge
in pe dayes of sleyȝe iop pe pacient of job.
ȝe bisouȝten & slowen & ȝe seen pe ende of ꝥ
pe just man: & he a- lord: for pe lord is
ȝenstood not ȝou/ merciful & doynge mer
perfor my brepren cy/ before al pingis my
be ȝe pacient til to ꝥ brepren nyle ȝe swer
comynge of pe lord/ ne/ neip by heuene ne
lo an erpetiler abidip bi erpe: neipir
pe- precious fruit of pe er-
pe: pacently suffrynge
til he resceyue tyme

gyue to comynge in zou/
and louyten wlyche
eyr what made tyme
pe spyrit of chr̄ Syng
ynyede in ȝeu lyuu:
zbefore told pe paſſio
ñe yat ben in crist. pe
late glories to wlych
it was ſhowid/ for not
to ȝeu ſilf. but to zow
pa myniſtreden po þīg
s yat now ben tolde to
zou by ȝem yͤ þchedeu
to zou by pe holy goſt
ſent fro heueue. into
wlych aungelis deſi
ren to behold/ for wlych
ynge be ze gurde pe len
des of zoure ſoule. lob.
parfyt. z hope ze in to
pill gyue yat is profrid
to zou by pe ſchewyng
of ihu crist/ as ſones of
obedience. not made li
ke to pe formar deſires of
zoure vnknowyngnelle/
but like lyun yat holy

hay clepid zou: yat al
ſo ze zou ſilf ben holy
in alle lyuyng/ for it
is writen/ ze ſchulen be
holy for i am holy/ and
if ze inwardly clepen hi
fadir. wlych demyp
without accepcion of
perſones bi pe werk
of eche man: lyue ze
in drede in pe tyme of
zoure pilgrimage/ wit
tyng yat not by cor
ruptible gold eyr ſylu;
ze ben bouȝte azen of pe
vcyn lyuyng of ma
dris tradicion: but by
pe þcious blood as of
a lomb vndefoulid
& vnſpottid crist ihu/
yat was knowne bifo
re makyng of pe wor
de: but is ſchewid
in pe laſte tymes for
zou pat by hym ben feyp
ful in god/ yat reyſed
hym fro deep. & zaf to

nucly nuges of sliate-
tynge abrood. of pon
te of galathie. of ca
padoc of asie & of
bytynie. in pe biso-
knowynge of god pe
fadur: in halewynge
of spirit. in obedie-
ce & sprungynge of pe
blood of ihū crist: gras
& pees be multeplie-
ed to zow/ blessid be
god & pe fadur of on
re lord ihū crist: wh-
ch by his grete mercy
in gate vs azen in
to ye lyuynge hope
in pe azen rysynge of
ihū crist fro dep/ in
to pe eritage vncorru-
pable: & vndefoulod &
pat schal not fade pat
is kepte in heuenes
for zou pat in pe ver-
tu of god of god beu
kept by pe feip: in to
helpe & is redy to be
schowid in pe last tyme
in pe which ze schulen
make ioye: pouh it
behoue now a hul-
e to be sory in diuers tem-
tacoū/ pat pe preuyng
of zoe feip be mecho
more precious pan
gold. pat is preued by
fier/ and be fonden in
to heryinge & glorie &
honour: in pe reuela
coū of oure lord ihū
crist/ whom whan ze
han not seyn ze louē/
in to whom alle now
ze not seynge: bileu
den/ but ze pat bileuē
schulen haue ioye & gla-
dnesse vnspe pat may not be
told out/ and ze schul
be glorified & haue pe
ende of zoure feip: pe
helpe of zoure soulis
of which helpe profe-
souzten & enserchiden:
pat profecie of pe

did / perfore honour
to you pat bileeue /
but to ouen pat bi-
leeuen not: pe ston
wiche pe bilderes re-
iecteu: pis is ma-
de to pe heed of pe
corne / and pe stone
of hurtynge & stom-
blynge: to pe
offenden to pe word
ne. wer bileuen pe pu
which pei ben set / pat
pe ben a chosun kyn.
a kyngly priesthood. ho-
ly folk. a peple of pur-
chasynge. pat ye telle
pe vertues of hym pat
clepid you fro derk-
nesse in to his wond-
erful liȝt / which
sumtyme weren not
a peple of god: but
now ye ben pe peple
of god / which hadden
not mercy: but now
han mercy / most dere

and biseche you as comy
lyngis & pilgrimes
to absteyne you fro
fleischly desires pat
fiȝten azens pe soule
and haue ȝe youre co-
uersacioun good amo-
ng heþen men / pat
in pat þing pat þei
backbiten of you as
of myseiseris: þei bi-
holden you of good
werkis & glorifie god
in pe day of visitacio-
un / whe ȝe buget to eche
creature for god / eiþ-
er to pe kyng as to hy-
gh / pat is hiere in state
eiþ to duykes. as to
pilke pat ben sent of
hym / to pe veniaunce
of myseiseris & to pe
preisynge of good men /
for so is pe wil of god:
pat ȝe do well & make
pe vnwisnesse of
vnprudent men to be

hym euerlastynge glo-
rie: pat 3oure fey &
hope weren in god/
and make clast 3oure
soules in obedience
of charite: in loue of
vnfeynyd of hymple
herte/loue 3e tagedre
more bisily & be 3e
wom 3en. not of cor-
ruptable seed/but vn-
corruptable by pe wor-
de of lyuynge god/&
dwellynge vnto wip
outen ende/ for eche
flesche is hey: and al
pe glorie of it is as
flour of hey/pe hey
dried wip. & pis flour
fel de doñ/but pe wor
de of pe lord dwellip
wipoute ende/and
pis is pe word: pis
is preched to 3ou.

Wherfore putte
3e awey alle
malice & alle gyle &
feynynges & cubes &
alle backbytynges as
now bern 3onge chil-
dren. reson able wip-
outen gyle. to ueile
3e inyllie pat in it 3e
weren in to helpe/if
nedeles 3e han tasted
pat pe lord is swete &
nehe 3e to hym pat is
alyuynge ston. & rep
ued of men: but cho-
sen of god & honour-
de/and 3e 3oursilf as
quycke stones be 3e a
bone bildid in to spi
ritual housis & an hy
gh preesthod: to offre
spirituel sacrifices ac
ceptable to god by ih̄u
crist/for wherof it is
in pe scripture set/lo I
shal sette in syon pe
hieste corne stoon cho-
sen & precious/and he
pat shal bileue in hi:
shal not be confoun-

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did perfore

did / ye for ye honour
to you yat bileuen
but to men ye bileue
not: ye stone wch̄om
ye buldars reprouede
ns is made ye hed
hed of ye corner
ye stoon of hyrtyng
stoon of skaundre-
to hem yat offenden
to ye word. neiꝑ bile
men in yt wch̄ ye
ben sett / but ye ben
a chosyn kynn. a kyng-
ly ꝓsthood. holy folk.
a peple of purchasyng
e. yat ye telle ye ver-
tues of hym yat cle-
pid you fro derknes
his in to his wondr-
ful lizt / wch̄ yche tyme
weren not a pe-
ple of god: but now
ye ben ye peple of god /
wch̄ hadden not
mcy: but now ye hā
mcy / in ye dede

by ye conuersacoū of
wymen. yei ben wō-
men wtyout word
yt wch̄ wold ye in dreed
so holy conuersacoun
of wch̄ yer not
vsed for curious
ournyng of heer
eiꝑ doyng about
of gold eiꝑ ournyng
of clothyng: but yll̄
yat is ye hid man
of yeer in vncor-
ruptioū of mylde
spirit. wch̄ is rich
in ye sizt of god / for
so sūtyme holy wy-
men hoping in god.
ournedden hem silf:
and weren suget to
here owne housbon
dis / as sare obeied to
abrahā: and clepid
hym lord / of wch̄om
ye ben doztris wel
doyng: and not dre
dyng ony pertur-

dōube/as frenuch not
as hauynge fredom ye
kenrynge of malice
as ye seruauntes of
god/honour ye alle
men. loue ye brethr
hood. drede ye god.
honour ye pe kyng/
¶ Seruāntis be ye
subgetes in alle drede
to lordis not only to
good & to mylde. but
also to tyrāntis for
pis is grace: if for
conscience of god ony
man suffre heuynes
sis & suffrep wrongt
ly/for what glōrie is it.
if ye synned & ben buf
fetid & suffren/but
if ye doon wel & suf
fren paciently: pis is
glōrie anentis god/for
to pis ping ye ben de
pid/¶ ffor also crist
suffred for vs & lefte
ensaumple to you: þt
ye folowe pe steppis
of hym which did no
synne: neip guile was
foūden in his mou
and whan he was
cursid: he cursed nō
whanne he suffrede:
he manasside not/but
he bitook hym silf to
hym pat demed hym
rightfully/and he hi
silf bare oure synn
in his body on pe
tre pat we be ded to sy
nes and lyue to ry
wyfuelle. by whos
wan woūde ye ben
heelid/for ye were
as scheepe erryng:
but ye ben now tur
ned to pe schephirde &
bischop of ȝoure soulis

Also wyfmen
be pei subget
to her housbondis/
pat if ony man bile
ue not to pe word:

f.

whych chalengeu tally
your good conuersaci
on in crist/ for it is bet
ter to do wel & suffir if
it wil of god wole: pan
dyng yuele/ for also
crist onys died for our
synes. the iust for vn
iust: pat he shuld offir
vs to god vs made ded
in fleshe but made
quyk in spirit/ for wh
ych fyrst he cam in spi
rit and also to hem p
were closid to gidre in
prisoun: prechede wh
che were sumtyme vn
bileful whanne pes abi
den pe pacience of god
in pe dayes of noe/ whā
ne pe shipe was made.
in wlych a fewe p ys
to seye eyte soulis we
ren maad saaf by wat/
and so baptym also
wh forme makip vs sa
f not pe purtyng a

wey of pe filpis of fles
che: but pe axyng of
good conscience to god
by pe ayenrisyng of oure
lord ihū crist: pat ys ī
pe sighte of god/ and
gyuelawy dey: pat we
shulde be made eires of
eūe lastyng lyf/ he yede
in to heuene: and aūgels
& powers & vertues ben ū
de hise to hym.

Therfore forsi
suffred in fles
she: be ye also armed yi
pe same pensyng/ for he
pat suffred in fleshe:
ceside fro synes/ pat p
ys leste now in fleisch:
lyue not now in to pe de
sires of men. but to pe
wil of god/ for pe tyme
pat ys passid ys ynow
to pe wil of hepene mē
to be cudid: whiche
walkede in lecheries.
& lustus. ī wyche dry

bracoñ/allo in cu duel
le togidre. & vñ kũnyge
ȝeue ȝe honoure to ȝe
wõnãues fyrste as to
ȝe more feble. as to
euen eires of grace &
of lyf: ȝat ȝoure ꝓ
eirs be not letad
and in fere alle of o
wille. ñ ꝓiez le ȝe e
che fulfyrige wyl of
louers of brỹhod.
merciful. myld. me
ke/not ȝeldyuge y
uel for yuel. neyr
curſyige for curſyge:
but azeuvard blef
syuge/for in ꝑis ꝑig
ȝe ben dcpnd ꝑat ȝe we
lde blessyuge by herita
ge/for ihe ꝑat wole lo
ue lyf & se good dau
es: coustreyne hys
tũge fro yuel. & hys
lippis ꝑ ben spekē not
gyle/and bowe fro
yuel & do good: seek pe

pees & parſyth ſuet
for ȝe yne of ȝe lord
ben on riȝtwen: and
his eres on ȝe ꝑyer
of hem/but ȝe chier
of ȝelord ys on wen
ꝑat don euels/and
who ys he ꝑat ſhal
anoye ȝou: if ȝe be fu
ers & louers of good
nesse:/but allo if ȝe
ſuffren ony ꝑing for
riztwisnesse: ȝe ben
blessid/but drede ȝe not
ȝe drede of hem: nek
not disturbed/but ha
lowe ȝe ȝelord ihū in
ȝour hertis/and euer
more be ȝe redie to sa
tisfaccoñ to eche mã
axyuge ȝou reson of
ꝑat fey & hope ꝑat ys
in ȝow/but with myl
denesse & drede: hauyge
good conscience/ꝑat
ꝑat wen bacbiten of ȝ
ȝe ben confoundid.

and haue ze ioye: pat al
so ze be glad & haue ze to
ye in ye reuelacion of hys
glorie/ & ze be dilpitid
for ye name of crist: ze
shulen be blessid/ for ye
pat ys of ye honour &
of ye glorie & of ye vertue
of god. & ye spirit pat
is his: shal rest on zou/
but no man of zou
suffre as a manslear-
er. or a pefe. or a mal-
er. or a drunere of o-
ther mennes goodis/ but if
as a cristen man: shame
he not/ but glorifie
he god in pis name/
for tyme ys pat dome
begynne at goddis hous/
and if it bigynne fust
at us: what ende shal
be to hem pat bileuen
not to ye gospel:/ and if a
iust man. vnneye sy-
al be sauid: where
shal ye vnfeithful man
& ye synner appere/ per-

fore & pei pat suffren
by ye wille of god: by
takun hem soulis in
good dedis to ye feyth
ful maker of nouyt/

Therfore I aske-
ue eldre men &
witnesse of cristis pas-
siouns. which also am a
comynar of pat glorie
pat shal be shewid in
tyme to comynge/ vn-
lecchi & ye eldre men pat
ben among zou/ feede
ze pe flok of god: pat
is among zow/ and
puruey ze not as con
streynyed but wilfully
by god/ not for loue of
foule wynnynge: but
willfully/ neipir as ha
uynge lordshep in ye
clergie: but pat ze be
made ensaumple of pe
flok of wille of gou-
le/ and whanne ye prin
ce of sheepherdis shal
appere. ze shulen resey-

lyuage of wyu. & vnne
lueable cryuges & dyñ
tyuges & vnleuchful
worshippyuge of mau
mens / in which now
ye ben aflonyed / in wh
ch yuges ye wold
for ze vñcu uot to god
in to ye same confusio
ñ of lechcrie & vnclenne
and ye shulen zeue re
soū. to hī þ ys redy to
deme pe quyk & pe ded
for wh. for & þis yng
it is ysayd also to dee
de necu: þat ye be de
mede by neu in flesh
she & þ ye lyne by god
in spuit / for pe ende
of alle þuges shal
neze / wherfore be ze
prudent: & wake zeī
þies / before alle þyng
es haue ze charite ebe
to op in zoulfe. alga
ns lasty uge: for chari
te hewip pe multitude
of syñes / holde ze oph
talite to gidre wyp
outc grudchyuge / ech
man as he hap resey
ued ẽde gyte in yuyfldñ
ge echc in to oth: as go
de dispendcrs of pe ma
nyefolde ẽde of god / if
ony man spekip: spe
ke he as pe wordis of
god / if ony man my
nystrip: as of pe vir
tu wh which god my
nystrid / þat god wh
nouid in alle þyng
es bi ihū crist oure
lord / to whom is glo
e & lordshup in to wo
ldis of woldis amẽ
.ij. ost dere britheren wyl
ze go in pilgrimage
in suruour þat is
made to zou to tep
tacion: as if ony ne
we þyng bifalle to ū
but conioyne ze wip
pe passiõis of crist

crist/ grace & pees be
fillid to you: by pe kno
wyng of oure lord ihū
crist/ hous alle pingis
of his godli vertue. pat
to us & pere ben youē
to vs by pe knowyng
of hym pat clepid us
for his owne glorie &
vertu: by whom he zaf
to vs most precious bihe
stis/ pat bi pese pingis
ze shulen be maad felo
wis of goddis kynde: &
fle pe corrupcioū of pe
ouercle pat is in pe world/
and bryng ze in alle by
lynesse: & myn yste ze in
zoure feip. vertue/ and ī
vertue kunnyng/ in kun
nyng abstinēce. in ab
stinēce pacience/ in pa
cience pitee. in pitee
loue of britherhood/ & in
loue of bryperhood: chari
te/ for if pese ben with
in & ouercomen pe shulē

not make you bored.
nes/ without fruyt in
knowyng of oure lord
ihū crist/ but to whom
pese ben not redy: he
is blynd & gropyng wip
his hond. & for zitep pe
purgyng of his olde
trespassis/ wherefore
bi pon pe ze more bysy:
pat by good werkis ze
make youre clepyng
& chesyng certeyne/ for
ze doyng pese pingis:
shulē not do synne ony
tyme/ for pus pe en
tryng in to euerlastyng
kyngdom of oure lord
& sauyour ihū crist: shal
be mynystred to you plē
teously/ for which pig
I shal bigynne to monest
you cūermore of pese
pinges/ and pough pe
ze be knowyng & confer
med in pis preuy treup/
forpope I deme iustly as

ne ye wrōn of glorie: þ
may neuer fade/ also ye
yonge men. be ye suget
to eldre men/ and alle
shewe ye togidre mekenesse/ for þ lord wyþstōdeth
proude men: but
he yeueth grace to mekie
men/ Therfore be ye me
kid vndir þe myzty hōde of god: þat he rese
you in þe tyme of visitacōū/ and cast ye al
youre bisynesse in to
him: for to him is cu
re of you/ be ye sobre a
vake ye. for yo aduersa
rie þe deuel as a rorynge lioun goeth about
seekynge whom he shal
deuoure/ whom ayenstond ye stronge i þey:
wetynge þat þe same
passiōns ys made to
your brithood of you þ
ys in þe world/ and
god of al grace þ dep̄id

you in to his eūlastynge
glorie you suffrynge a
litil he shal perfourme
shal conferme & shal ūfie
stable/ to him be glorie
& lordship in to worldis
of worldis amen/ by siluan feythful brothir to you
as I deme/ I wrote shortly by byseechynge & witnessynge. þat this is þe ve
rey grace of god in which
ye stonden/ þe chirche
þat is gedrid i babilonye & marcus my sone
greetiþ you wel/ grete
ye wel to gidre in holy
cos/ grace be to you al þ
den in crist amen/ þ is
secunde pistle of pet

Symoun pe .i.
Seruaunt & apostle of ihū crist: to
hem þat haue takē wt
ine þe euene feyth in þe
rytwisnesse of oure
god & sauyour ihū

ye dyuen ynto hell the lord ꝑ
bought hem. & brynge
on hem full hasty ꝓ
dicacoñ/ and many
shulen sue her lech
nes: by which ye way
of treuthe shal be blas
femed. & ye shulen ma
ke marchaūdise of you
couetyse by feyned wor
dis/ to which dampnac
a while ago ne slep not:
& ye ꝓdicacoñ of hem
wappip not/ for if god
sparyd not angels fy
nynge. but bi tokne hē
to be turmentid & to be
dolven doñ vnto bondis
of helle in to helle: to
be kept in to doom &
sparid not ye first
world. but kept noe
ye eizte man ye before
goere of rizteuisnesse:
& brouzt in ye greet flo
od to ye world of vn
feithful men & he drow

nu to pondre ye aweq
of men of lodom & of
men of gomor. & dam
ned by turnynge bp to
doñ & puttc hem ye en
sample of hem ꝑat wil
len to dwynge vnri/ and
delyuerid ye riit lod
oppressid of ye wrōge
& of ye lecherous con
uersacoñ of cursid
men/ for in sizt & heryng
he was riit. & duellid
among hem ꝑat fro
day in to day turmen
tedn w̄ vnclene wer
kis/ a riit Soule/ for ye
lord can delyne pur
uoris men fro ꝓpti
acoñ: & kepe wicchis
men in to the day of
doom for to be turmē
tid/ but more hem ꝑ
walken after ye flei
sche in couetynge of
vnclēnesse: & dispisē
lordshippynge/ and hy

long as I am in this tabernacle to rise you in mo-
nestynge/ and I am certeyne that ye puttynge
awey of my tabernacle is swift: by this ꝑt ꝙ
lord ihū crist hay shewid to me/ that I shal zeue
bisynesse and ofte after my dep: ze haue myd
of ꝑese þynges/ ffor we not knynge vnwile-
tely haue maad knowen to you ꝑe vertue
and ꝑe biforc knowynge of oure lord ihū crist:
but weren made bi-
holdere of his greetnes-
se/ for ye wold of god ꝑe faddir honoure &
glorie: by siche maner
wois sudden don to hym
fro ꝑe greet glorie/ this
is my loued sone: in
whom I haue plesid
to me: here ze hym/ &
we herden this wois-
brouȝten fro heuene:
whanne we weren wi-
thym in ꝑe holy hil/ &
we han aladdow word
of prophecye: to which
ze zeuynge tente don wel
as to a lanterne ꝑat ly-
uep lizt in a derk place.
til ꝑe day bigynne to
reue lizt. & ꝑe day ster
sprynge in zoure hertis/
and first vndirstond-
ynge this þyng. ꝑat eche
prophecye of scripture:
is not maad bi propre
interpretacoun/ for ꝑe
profice was not brouȝt
ony tyme by mannys
wille: but ꝑe holy men
of god in spirit spaken/ the
holy goost spaken/ th
But also false p
fetis weren in
ꝑe peple as in ȝou shu
len be maystir lieris.
ꝑat shulen bryngge in
sectis of perdicioun. &

ony man is ouercome:
of hym also he is ser
uaunt / for of wem for
saken ye vndeuoutly
of ye world. by ye kno
wynge of oure lord &
sauyour ihū crist. &
entaclone ben wlappid
in ysele & ben ouercomen:
ye laste thynges ben wi
de to hem wors than ye
forme / for it was bet
ter to hym to not
haue ye weye of ry
twisnesse: than to tur
ne azen aftir ye kno
wynge fro ye holy
maundement yat was
bitaken to hem / for yl
he verey prouerbe bi
falle to hem. ye hound
turnede azen to his
castynge: & a sowe is
wasshen in walwynge
in fenne // anno c.

To ye most der
worthe breth

I wryte to you this se
cund epistle. in which
I stere your clere wit
te by monestynge togi
dre: that ye be myndful
of ye wordis that I bi
fore seyd of ye holy p
fetis: & of ye maundemē
tis of ye holy apostlis
of ye lord & sauyour
first write ye this thyng
that in ye laste dayes dis
seyuours shulen co
me in disseit goynge
after her owen coue
tynges. seyynge / whe
re is ye biheest or ye co
mynge of hym: for
sen ye fadris dyeden:
alle thynges lasten fro
ye bigynnynge of cre
aturis it is hid fro hem
willynge this thyng:
that heuenes weren
bifore. & ye erthe of wa
ter was stondynge bi
watir by goddis word

bold plesynge hem silf:
& dredeu not for to brīg
e in letris blaskemynge
vhere aūgels vhāne
rey ben vnqe in stregē
tlj & îtue: breu not
vse exrable dou azēs
hem/ but rese ben as
bourſonable beestis kīd
ly nu to talynge & into
deep: blaskemynge in to
rese ynges yat rei kno
wē not/ and shulen pi
sye in her corrupcoūn:
& receyne rehyre of bu
rizteuilnelle/ and rei
gelen delices of delou
synge & of wēnc: to
le lilynges of day/ flo
wynge in her feestis.
wiy delices doynge le
chere wt you: and hā
zen ful of aduoutre &
vnceesynge cesyng bus
seynge vnstidfaste
soules. & han reherte
exercisid to couetyse/
ye soules of curſynge
ye forsaken ye ryztwey:
& erreden suynge ye
weye of balam of bo-
sor/ which loued reh
re of wicchidnelle: b
he hād reprouynge of
his wodnelle/ a dūm
beest ȳndew spak yat
spake wt voys of mā:
yat forbed ye fonwel
dom of prophete/ Thic
se ben welles wipou
wat- & mystis dri
ven wt wlnrlynge
wyndis: to which ye
derke myste of derk
nelles is reserued/ &
rei speken nu ydil of
bauyte: & dulleyden
delices of fleshe of le
chere. hem yat trap
ped/ which lyuen i
erid & ye yeten fred
to heu: whāne rei
ben seruāūtis of corru
pcoū/ for of whom

Dny mau

ihū ẽst: ȝoure hechr/
as allo oure moste de-
re bro: poul write
to ȝou: bi wisdom
ȝouē to hym/as in al
epistlis he spekip īn
hem of pese pingis/
in wlich ben sum
herde pingis to vnd-
stond/wlich vnwis
luen & vnstable de-
prauen. as allo pei
dou oper scriptures to
her owen pdicacoñ/
perfore ȝe britren be
fore wityngе kepe
ȝoulilf: left ȝe be dil
seyued by errour of
vnwisemen & falle
awey fro ȝour ow-
ne stadnesse/but wex
ȝe in pe grace & pe kno
wyngе of oure lord
ihū crist & oure sauy
our/to hym be glorie
now & in to pe day
of euerlastyngnesse

amen/here endip
pe secōd pistle of
petir & bigynnip
pe first pistle of
ioon. c. j.

That pingе pat
was fro pe bi-
gynnyngе: wlich we
herden wlich we seē
w̄ oure ȝen/wlich
we bihelden & oure
hondis touchiden of
pe word of lyf: & pe
lif is shewed/and we
sayen & we witnessen
& tellen to ȝou pe eter-
nal lastyngе lyf: pat wō
was at pe fadir & ap
peride to vs/i-hope we
tellen to ȝou pat pyng
pat we sayen & herden:
pat allo ȝe haue felo
shyp w̄ vs. and oure
felowshyp is w̄ pe fadir
& w̄ his sone ihū crist/
and we write pis pyng
to ȝou: p̄ ȝe haue ioye.

: by wꝫch ꝑ ꝑlli world
deuisd ꝓ̃ne by natur
perishede but ye he-
uenes ꝑat now bun ꝫ
ye erꝑe ben kept by ꝑ
seme word ꝫ ben reser-
ued to fier in ꝑe day
of dome ꝫ ꝑdicacoñ of
wicked men/ but ye
most dere bin̄ yow: ꝑis
o ꝑing le not hid to
zou/ ꝑat o day anē
tis god: is as a pou-
send zeers/ and a pon
send zeris: bin as o day
ye lord tarieꝫ not hꝭ
bihest as sum gessen:
but he doꝫ paciently
for zou/ and wole nꝭ
ꝑat ony man pisse:
but ꝑat alle turne a
zen to penaunce/ for
ye day of ye lord shal
come as a ꝓef: in wꝫch
dꝫ heuenes wꝭ gret
bire shulen passe. ꝫ
elementis shulen be dil-
solued by heet/ and ꝑ
erꝑe ꝫ alle ye werkis ꝑ
ben in it: shule be brē
ꝑ fore whānne al ꝑis
ꝑinges shulé be dissa
ued. what manne nē
bihouꝫ it zou to be
in holy lyuyngis ꝫ
preyers: abidynge an
hizynge in to ꝑe comy
ngꝫ of ꝺe day of ꝺe
lord thrō whē/ by wꝫ
om heuenes brēnyn̄
shulen be dissolued:
ꝫ elementis shulé be
le bi brēnynge of fier
also we abiden bihes
bihestis newe heuen
ꝫ newe erꝑe: in wꝫch
rightwisnesse dwellyꝫ
wꝫch ꝑing ye most
dere. abidynge ꝑis
ꝑinges be bisy: to be
founden to hꝭ in pes
vnspotid ꝫ vnblamd
and deme ye longe a
bidynge of oure lord

he þat seiþ þat he dwel
leþ in hym: he oweþ to
walke as he walkid
self dere brefen ȝ wry
te to ȝou not a newe
mãndement: but þe
old mandement þat
ȝe hadden fro þe bigyñ
nyng/ þe old mãde
ment: is þe word þ
ȝe herden/ efte soue ȝ
write to ȝou a newe
mandement. þat is
newe boþ in hym ȝ in
ȝow: for derknessis ar
passid. ȝ verye liȝt
schyneþ now/ he þat seiþ
he is in liȝt. ȝ hateþ
his brofer: is in derk
nesse ȝit/ he þ louiþ
his brofer: dwellip
in liȝt. ȝ sclaundre is
not in hym/ but he þat
hatiþ his brofer: is in
derknessis/ and wan
dryþ in derknessis ȝ
woot not whidir he
goiþ: for derknesse hath
blyndid his yȝen/ I wri
te to ȝou: þat ȝe synnes ben for
yuen to ȝou for his na
me/ fadris ȝ write to ȝou:
for ȝe han knowen hym þ
is fro þe bygynnyng/
ȝonge men ȝ write to
ȝou: for ȝe han ouer
comen þe wicked/ ȝ wri
te to ȝou ȝonge children:
for ȝe han knowun þe
fadir/ ȝ write to ȝou fa
dris: for ȝe han knowen hym
þ is fro þe bigynnyng/ ȝ
write to ȝou ȝonge men:
for ȝe ben stronge/ and
þe word of god dwellip
in ȝou: ȝ ȝe han ouer
comen þe wicked/ nyle
ȝe lone þe world: ne þ
þingis þat ben in þe
world/ if ony man lo
uep þe world: þe charí
te of þe fadir is not in
hym/ for alle þing þat

ꝛ þat ȝo ioye be ful ꝛ
þis is þe tidyngꝭ þat
we haue herd of hym ꝛ
telle vn to ȝou: þat god
is lyȝt. ꝛ þer be no
derknesse in hym/ if we
sayen þat we haue felo
shyp wiþ hym ꝛ we wā
dren in derknesse: we
lien ꝛ do not trupe/
but if we walken in
lyȝt. as also he is lyȝt:
we haue felowshyp togi
dre/ and þe blood of ie
su crist his sone: clen
syþ vs fro alle synne/ if
we seien þat we haue no
synne: we disseyuen vs
silf: ꝛ trup is not in
vs/ if we knowlechen
our synnes: he is feiy
ful ꝛ iust. þat he for
ȝeue vs our synnes.
ꝛ clense vs fro alle wic
kednesse/ and if we sei
en we haue not synned:
we maken hym a lyȝ
re ꝛ his word is not
in vs capᵒ. ij.

My litil sones/ i
write to you þe
se þingis: þat ȝe synne
not. but if ony man
synneþ: we haue an ad
uocat anentis þe fad
her iust. ꝛ he is þe for
ȝeuenesse for our sy
nes/ and not only
for our synes: but
also for þe synes of al
world/ and in þis þing
we witen þat we kn
owen hym: if we ke
pen his comaundemēts
he þat seiþ þat he kno
wiþ god ꝛ kepiþ not
his comaundemēts: is
a liere ꝛ trupe is not
in hym/ but þe charite
of god is parfitli
in hym: þat kepiþ his
word in þis þing we
witen þat we ben in
it we wil dwelle in

ysle ynagis to zou of
hym þat disseyuēd zou/
and þat ye anoyntyng
which ze resseyuedn
of hym: duelle in zou/
and ze haue not nede
þat ony man tesche zou/
but as his anoyntīge
techyng zou of alle þing
is/and it is treue: and
is not leesyngis/and as
he tauȝt zou: duelle ze
in hym/and now ze
litil sones duelle ze
in hym: þat whanne
he schall appeir. we ha
ue a trust and ne not cō
founded of hym in his
comyng/if ze witen
þat he is iust: wite ze
þat also ech þat doþ ri
twisnesse. is borun of
hym. capitulum iij.

Se ze what ma
nere charite þe
fadir haþ zouun to vs. þat
we ben named þe sones

of god and we ben his sones/
for þis þing þe world
knowe not vs: for it
knewe not hym/ now we
ben þe sones of god:
and it apered not zit
what we schulen be/
we wite þat whanne
he schall appere we shu
len be like hym. for we
schulen se hym as he is/and
ech man þat haþ þis
hope in hym: makiþ hi
silf holy as he is holy/
ech man þat doþ synne:
doþ also wickednesse.
and synne is wickednes
se/and ze witen þat he a
pered to do awey synnes:
and synne is not in hym/e
che man þat dwellip
in hym: synneþ not/and
eche þat synneth: seeþ not
hym. neiþer knewe hym/
litil sones: no man dissey
ue zou/he þat doþ riȝt

is nꝯ world. is couey
tise of flesshe & couey
tise of ꝛien & þde of
it wiche is not of ꝛe
fadur: but it is of ꝛe
world/ and ꝛe world
shal passe: & ꝛe cõcu
tise of it/ but he ꝛat
dop ꝛe wil of god: du
elly wyp outen ende/
my lytal sones. ꝛe last
our ys/ and as ꝛe hã
herd ꝛat antecrist co
mep: now many an
tecristis ben mad/
wherfore we wuten:
ꝛat it is ꝛe last our/
ꝛe weuen forth/ ho
ys: but ꝛei were nꝯ
of us/ for if ꝛei had
be of ys: ꝛei had
dwellid wip us/ but
þ ꝛei be knowen: ꝛat
ꝛei be not of us/ but
ꝛe han anoyntyng of
ꝛe holy goost: & no

weual ꝛingis/ I wr
ꝛe not to zow as to
men ꝛat knowen nꝯ
treup: but as to men þ
knowen it/ and for e
che leesyng is not of
treupe/ who ys aher
but ys ꝛat denyep þ
ihũ is not crist/ ys
is antecrist: ꝛat den
ep ꝛe fadur & ꝛe sone/
So eche ꝛat denyep ꝛe
sone: hap not ꝛe fad
but he ꝛat knowlech
ꝛe ꝛe sone: hap also ꝛe
fadur/ ꝛat ꝛing ꝛat
ꝛe herden at ꝛe bigy
nyng. dwelle it nꝯ
for it ꝛat ꝛing dwelly
ꝛ in zow. wiche ꝛe herd
at ꝛe bigynyng: ꝛe
schulen dwelle in ꝛe so
ne & in ꝛe fadur/. and
ys is ꝛe biheste ꝛat
he bihizte to ys eue
lastyng lyf/ I write

of trupe. and in his hyt
we mouchen ouer hartis/ for if our hert re
preue vs: god is mo
re pan our hert & knowip al pingis/ wolde
we hafen confidence if our hert
repue vs not: we haue
trist to god/ and what
euer we shulen axe: we
shulen resceyue of him/
for we kepen his comma
mdemẽtis: and we don
pe pingis pat ben ple
sant bifore him/ and
pis is pe comaundemẽ
te of god. pat we bileue
in pe name of his
sone ihũ crist/ and pat
we loue echo o3: as
he 3af heste to vs/ and
he pat kepip his comma
mdements dwellip in
him & he in him/ and
in pis pingis we witen
pat he dwellip in vs: bi
pe spirit whom he 3af
to vs

Dost dere britheren
nyle 3e bileue
to echo spirit: but pro
ue 3e spiritis if pei ben
of god/ for many fals
prophetis: weren oute
in to pe world/ in pis
pingis pe spirit of god is
knowen/ echo spirit pat
knolechip pat ihũ crist
hap come in fleische:
is of god/ and echo spi
rit pat for doop ihũ: is
not of god/ and pis is
antecrist. of whom 3e
herden pat he comep/
and nyst now he is in
pe world/ 3e litil sones
ben of god. & 3e haue
ouercome him/ for he pat
is in 3ou is more: pan
he pat is in pe world/ pei
ben of pe world: perfo:
pei spoken of pe world.
& pe world heren hem/
we ben of god/ he pat

wyllnes; to nuft. as also
ye is iust/ he yat doth ryghte;
is of ye deuel. for ye deuel synneth
fro ye bygynnynge/ in this ys ye
appered: yat he myght
vnbynde ye werkes of
ye deuel/ euery man yat
ys born of god: doth
not synne/ for ye seed
of god dwellyth in hī:
& he may not do synne.
for yt is born of god/
in this ys knowen ye childern of god & ye childern of ye fende/ euery man yat is not iust: is not of god/ and he yat loueth not his brother: is not of god/ for this is ye tellynge yat ye herden at ye bygynnynge: yat ye shulde euer one/ not as cayn yat was of ye euel: & slowe his brother/ and for what cause slowe he hym? for his werkes were euel: & his brothers iuste/ wherfore wonder ye yf ye world hate you/
we wote yat we are translated fro dethe to lyfe. for we loue ye brethren/ he yat loueth not: dwelleth in dethe/ euery man yat hateth his brother: is a mansleer/ and ye wote yat euery mansleer hath not eternall lastynge lyfe dwellynge in hym/ in this knowe we ye charite of god. for he made his lyfe for vs: & we owen to make de lyuers for our brethren/ he yat hath ye catelle of this world. and seeth yt his brother hath nede & closeth his entrayles fro hym: how dwelleth ye charite of god in hym? my litle sones loue we not in word neyther in tunge: but in werke & trouthe/ in this knowen

but ꝑfit charite ꝓuit
thy out dredꝫ/ for dre
dr hath peyne/ but he
pat dredyꝫ: is not ꝑ
fit in charite/ for lo
ue we god: for he loue
de us bifore/ if ony mā
seyꝫ I loue god. & ha
te his broꝺ: he is alye
re/ for he ꝑ louy not his
broꝺ wh̄ich he seeꝫ: hou
may he loue god wh̄
ich he seeꝫ not:/ and we
haue pis comaundmēt
of god: pat he ꝑ louey
god. loue also his broꝺ

Che man/ 5. c.
pat bileeuyꝫ
pat ihūs is crist: is
bom of god/ and eche
man pat louep hym ꝑ
gendrede: louep hym ꝑ
is born of hym/ in pis
ping we knowen pat
we louen pe children
of god: whān we lo
uen god. & don his mā
dementis/ for pis is
pe charite of god: pat
we kepe his mandemē
tis/ and his comaundc
mentis ben not hebi
for al ping pat is born
of god: ouercomep pe
world/ and pis is pe bic
torie pat ouercometh pe wo
rld: our feip/ and who is
he pat ouercomep pe world
but he pat bileuep pat ihc
is pe sone of god/ pis is
ihū crist pat cam by
watir & blood/ not in
watir only: but in
watir & blood/ and pe
spirit is he pat wit
nessip: pat crist is tru
pe/ for pre ben pat ze
uen witnessyng in
heuen/ pe fadir pe woꝛ
& pe holy goost: & pese
pre ben one/ and pre ar
pat zeuen witnessyng
in erpe/ pe spirit water
& blood: & pese ben on/

knowep god: heerep
vs/ he pat is not of god:
heerp not us/ in pis þing
we knowen pe spirit
of treup & pe spirit of
errour/. moost dere britp-
ren loue we togidre:
for charite is of god/
and eche pat louep his
broþer: is born of god. &
knowep god/ he pat
louep not: knowip it
god/ for god is charite/
in pis þing pe charite
of god apered in vs/ for
god sent his oon biget-
ten sone in to pe world:
pat we lyue by hym/
in pis þing is charite.
not as we hadden lo-
ued god: but for he
first louede vs. & sente
his sone for oure synes
De moost
dere britren if god louede
vs: we owen to loue
eche oper/ no man say;
eþe god if we louen
togidre: god dwelli
in vs. & pe charite of hi
is perfit in vs/ in pis
þing we knowen þ
we dwellen in hym & he
in vs: for of his spirit
he 3af to us/ and we se
en & witnessen: pat pe
fadir sent his sone sauy
our of pe world/ who
eþe knowlechep pat ih̄u
is pe sone of god: god
dwellip in hym & he in
god/ and we han kno
wen: and bileeuen to
pe charite pat god hap
in vs/ god is charite/
and he pat dwellip in
charite: dwellip in god
& god in hym/ in pis
þing is perfit cha
rite of god wip̄ us: pat
we haue trist in pe day
of dom/ for as he is: al
so we ben in pis world/
drede is not in charite

ſet in yuel/ and we wi
tnu þat þe ſoue of god
cum in uſleſſj. & þat w
us wit: þat we kno
we uery god. & x̄ī
þe uery ſoue of hym/
þis is verry god: & eū
laſtyngelyf/ wyl hal
ſoues kepe & ſio maw
ndas/ here endiþ þe
firſt pricke of jon: &
biggyngyþ þe ſecnd. c i.

The eldȝe unto
to þe chosyn
lady & to hir children:
whicȝ I loue in treuþ/
and not I alone: but
also all men þat kno
wen treuþe/ for þe tru
þ þat dwellyþ in you:
& wyþ you shal be wiþ
outē ende/ grace be wiþ
you. mcy & pees of god
þe fadir. & of ihū cȝt
þe ſone of þe fadir in
treuthȝ & charite/ I roy
ed ful myche. for I fond

of þe ſones comyng in
to truþe: as we receyued
den maūdement of þe
fadir/ and now I pȳ
þee lady. not as wri
tyng vnto me newe maude
ment to me: but þat
þ we haddē fro þe by
gynyng þat we loue
eche oþr/ and þis is
charite: þat we wal
ke after his maūdemē
tis/ for þis is þe maū
dement: þat as ȝe her
den at þe bygynyng.
walk ȝe in hym/ for
many disceyuers ben
entred into þe world
de: which knowlechyng
þat ihū cȝt hath come
in fleſſhe/ þis is a diſ
ceyuer & antecriſt/
Se ȝe your ſelf: leſt ȝe lee
ſen þe thingis þat ȝe
han wrought/ but ȝe rec
ceyue ful mede/ wit
tyng þat eche þat

if we receyue ye wit
nessynge of men: ye
wytnessynge of god is
more/ for yis is ye wit
nessynge of god ꝑt
is more: for he witnes
sith of his sone/ he ꝑt
beleeueth in to ye sone
of god: hath ye wytnessynge
of god in hym/ he ꝑt
beleeueth not to ye sone:
maketh hym a liere/ for
he beleeueth not in ye
witnessynge. ꝑ god wit
nessith of his sone/ and
yis is ye witnessynge/
for god hath to vs euer
lastynge lyf. & yis lyf
is in his sone/ he ꝑt
hath ye sone of god:
hath also lyf/ he ꝑt hath
not ye sone of god: hath
not lyf/ I write to you
ese ꝑuyges: ꝑ ye wyt
ꝑt ye haue eu̅lastynge
lyf. which beleeue in
ye name of goddis sone/
and yis is ye trust
which we haue to god:
ꝑt what eu̅e ꝑuyge
we axen after his wil
le: he shal here vs/ &
we wyten ꝑt he heer
vs: what eu̅e ꝑuyge we
axen/ we wyten ꝑt we
haue ye axynges which
we axen of hym/ he ꝑt
wot ꝑt his brother
ney ayn̄e not to deeth:
are he & lyf shal ye ꝑ̄
to hym ꝑt synneth not
to deeth/ ther is ayn̄e
to deeth: I say ꝑt ony
man p̄ye not for it/ e
che wyckednesse is
synne: & ther is ayn̄e
to deeth/ we wotte ꝑt e
che man ꝑt is borne
of god: synneth not/ b̄
ye generacion of god ke
pith hym: & ye wicked
touchith hym not/ we
wyten ꝑt we ben of
god: & al ye world ys

dye/ which/ you ledden
forth/ & dryft wel wayꝑ
ly to god/ for ꝑ ye cam̃
for/ for his name: & to
ken no thyng of hey-
then. Therfore we owen
to receyue suche maner
men: ꝑt we be coad-
wo:kers of treuth/ &
hadde with oute cam̃
ye chirche: but yf di
otrepes ꝑ louep to be
re priuatee in hem-
selfe yuel/ not vs/ for
his thyng yf ꝑ shal com̃:
shal mouest his wer-
kes which/ he doth chi
dyng azens vs wip y
uel wo:dis/ and as yf
yse thynges sufficip a-
to hym: neyꝑ he selfe
ney bryngeth for-thwith ye
ꝑt receyueth/ & putty
oute of ye chirche/ no
ost dere bro:per wyle you
suc yuel thyng: but y
ꝑt is good thyng/ he
ꝑt doth wel: is of god/
he ꝑt doth yuel/ seep it
god/ wherefyngre is
zolde to demene of al
men: & of treuth silf/
but also we bren wit
nessyngre/ and ye know
owest ꝑt oure wit
nessyngre is trewe/ ꝑ
hadde many thyngis to
write to yee: but ꝑ
wold not write to ye
by yuke & pēne: for ꝑ
hope soon for to see ye:
and we shule speke
mouth to mouth/ pees
be to yee/ frendis gret̃
yee wel/ grete yoni wel
frendis by name/ he
re endip ye pistle
of ion: and by gy-
ney ye pistle on ꝑu
das. ca. j.

IUdas ye seruant
of ihū crist. & bro
per of James & to yese

man that goyth into
re. & dwelly not in ye
techynge of crist: hath
not god/ he that dwel
lyth in ye techynge: hath
both ye sone & ye fad/
if ony man comeþ to
you & bryngyth not
this techynge: nyle
ye receyue hym in to
yor hous. ne þ seye ye
to hym hayl/ for he þat
seyth to hym hayl: co
mynycyth with his vnc
warkus/ lo I haue yet
de to you: þat ye be not
confoundid in ye day
of our lord ihū crist/
I haue mo thynges to
write to you: & I wol
not by yncke & penne vnto
you/ for I hope þat
I shall come to you. &
speke mouth to mouth:
þat your ioie be ful/
ye soules of ye chosē sil
ue greteth ye wel/ ye
gre of god be with ye
amen/ Here endyth
seynt Iohn ye first epistle of Iohn.
& begynneth ye .ij. epistle.

The eldre man
to Gayus mo
dere brothir: whom I
loue in trouthe/ mooste
re brothir of al thynges
I make preyer. þ you
entre & fare wilfully:
as þ soule doth wel
fully/ I hope gredy-
nesse caused þat
vnthankyng to þe tru
the: as you walkist in
trouthe/ I haue no mo
gre of these thynges: þ
þat I here that my sone
walke in trouthe/ mooste
dere brothir you doist fey
fully: what euer þ
worchyst in brethren/
and þat in to pilgri
mes: which yelden
vnthankyng to þe chur
che in ye sight of ye chur

n dom of blaſfemye/
but ſeid ye lord comā
nadid to yee/but ye
ſe men blaſfemen: w
what eyc ynges yei
knowen not/for wiſt
eyc ynges yei knowē
n kyndly as dūbe be
ſtis: in yeſe yei ben
corrupte/ cā. xj.

Wo to hem yat
went in ye
y of cayn/and yat lē
ſchēd out by errour
of balaam for mede/
and perischeden in ye
azen seyinge of chore/
ye ben in here nuetis
feſtyuge togidre to fe
ye: wiout drede fedīge
hem silf/ yeſe ben don
dis wiy out watir:
yat ben bom a boute
of ye wyndis/ ſterne-
ſt trees iny out fru
yt: twies deede. dra
wen up by ye rote/
wawis of ye wood see
fomyuge out her con-
fusiōs/ erryuge sterris:
to wheche ye tempest
of derknessis is kept
wip outē ende/ but enoc
he ye seuenty man fro
adam prophicyede of ye
se: & seide/ lo ye lord ca
me wip his holy pou
sandis: to do dom a
yens al men/ and to re
preue al vnkeyndful mē
of al ye werkis of ye
wickednesse of hem:
bi whiche yei deden wic
kidly/ and of al ye har-
de wordis: yat wicked
synneris hem spoke ayēs
god/ yese ben grucchers
ful of pleyntis wan-
dryuge after her desi-
res: & ye mouy of hem
spekip pride/ worchip
pyuge persones by
cause of wynnyuge/
and ye most dere brip

þat hem loued ꝑ hem
in god ye fadir, &
to hem þat bi clepid
& kept of ihū crist: mi
cy & pes & charite be
fulfild to zou, moost
deere britren I doynge
al bisinesse to write
to zou of zoure comyn
helpe: had nede to
write to zou. & ꝓ ye
stryue strongly for
ye feip þat is ones
takun to seyntis, for
sūme entriden ꝑuyly
hem bifore writun ī
to þis dom, and oon
ye turnen ye ꝥce of
oure god in to lecher
ie. & denyen hym ꝙ
is only lord oure
lord ihū crist, but I
wole moneste zou o
nys þat wisten alle
þingis, þat ihūs sa
ued his peple fro ye
lond of egipt: & ye
secūd tyme loste he
þat bileueden not. &
he reserued vndir
derknesse aūgels þat
kepten not her ꝓpre
hood. but forsoken he
hous: into ye dom
of ye grete god and
eūlastyng bondis,
as sodom & gomorre &
ye nyz cuntrei aren
þat in like manēr di
den fornycacoū & zeden
awey after ayn flei
sche: & ben made en
saūple suffryng pey
ne of eūlastyng fi
er, in like manēr also
these þat defoulen ye
fleshe. & dispisen lord
shipp & blasfemen ma
iestee, whanne michel
archangel debatynge
wiþ ye deuel & stryuyng of
moyses body: he wās
not hardy for to brynge

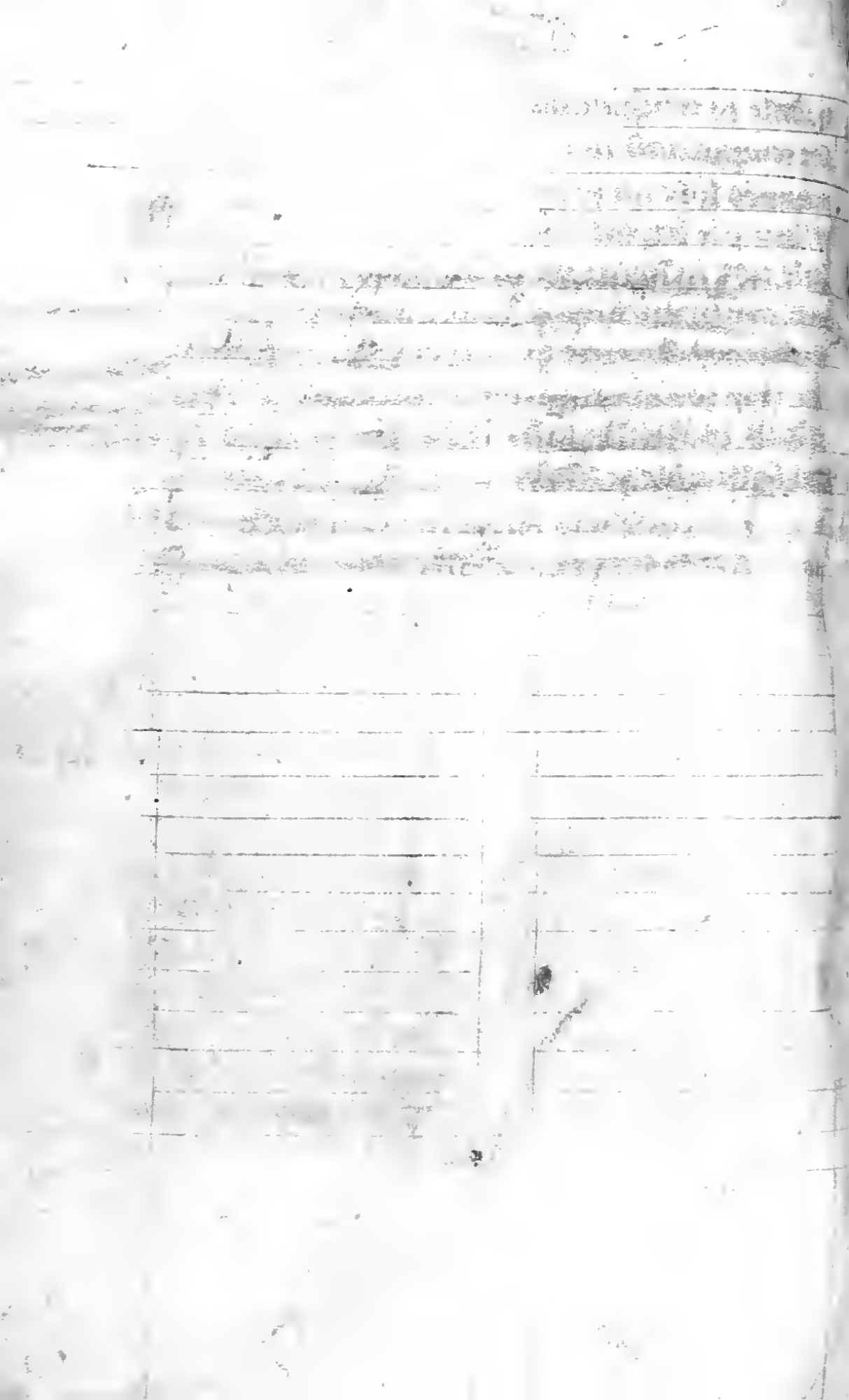
Prolog

n soule to temptacoñ/
for temptacoñ is a
manues lyf: ou pe er
pe/ but pat fayrful ine
ule not mi3ten: pe
nd comforty3 hem a
mfermey seyynge j
nu wip 3ou nuto pe
nde of pe worlde: and
al holli wyle 3e drede

ren be ye myndful of
ye wordis which ben
before seide of ye apost
les of oure lord ihũ crist
which seiden to you. þt
in ye laste tymes ther
shulen come gyloures.
wandrynge after her
owne desires: not in
pite/ yese ben which de
parten hem silf: bestly
men not hauynge spi
rit/ but ye moste dere bri
theren: abone bild
silf. on zo moste holy fe
ip. & preye ye in ye ho
ly goost. & kepe you silf
in ye loue of god & abi
de ye ye mcy of oure
lord ihũ crist in to lyf
euerlastynge/ and re
proue ye yese men þat dẽ
emed: but saue ye hẽ.
take ye hem fro ye fi
r/ and do ye mcy to oþ
men. in ye drede of god.
and hate ye also þilke de
-fouled coote which
is fleischly/ but to hym
þat is myzty to kepe
you wip out synne. & to
ordeyn byfore ye syzt of
his glorie you vnwẽ
med in hil oure ioye/
ye comynge of oure
lord ihũ crist. to god
alon oure sauyour
by ihũ crist oure lord:
be glorie & magnifiyng
empire & power bifo
re alle worldis & now
in to alle worldis of wo
rldis amen/ here by
gynnyþ apologe or
apocalips

The reuelacion of ihũ crist which god
yaf to him: for to schewe to his seruauntis
þat þei moten soone be don. & he sente
& bitokenede by his aungel to his seruaunt
ioon. which bar witnesse to þe word of god
& to þe witnesse of ihũ crist: what þat
euere he hadde seyn. blessed is he þat
redeth & þei þat heren þe wordis of
þis prophecie. & kepen þo þingis þat ben
writen in it. for tyme is ny. Joon to
seuene chirchis þat ben in asie. grace
be to you & pees of him þat is & þat was
& þat is to comynge. & of þe seuene
spiritis þat ben byfore his seete. & of
ihũ crist þe feiþful witnesse. þe firste
bigetere of deed men. & þe prince of
þe kyngis of þe erþe. to him þat hath
loued us & hath waischen us of our
synnes in his blood. & hath maad us
a kyngdom & prestis to god & his fa
dir. to him be glorie & empire in to
worldis of worldis amen. lo he comeþ
with cloudis. & ech eye schal se him
& þei þat han stongen him. & alle
kynredis of þe erþe schulen bywepe
him. yea amen. I am alpha & o
mega. biginnyng & ende. seiþ þe lord
god. which is & which was & which
is to comynge. almyzty. I Joon
your brooþer & felowe in tribu
lacion & kyngdom & pacience in
ihũ crist. was in þe yle which is
clepid patmos for þe word of god
& for þe witnesse of ihũ crist. I was
in spirit in þe dai of þe lord. & I
herde bihynde me a greet voice as
of a trumpe. seiynge. þat þou
seest write in a book & sende to
seuene chirchis þat ben in asie.
to ephesum & to smirnen & to
pergamen & to thiatiren & to
sardis & to filadelfie & to laodi
cie. & I turnede me to se þe voice
þat spak with me. & þat I turnede
me I sawe seuene candilstikis of
gold. & in þe myddis of þe seuene
candilstikis oon lijk to þe sone of
man. clopid with a side clooþ
& girde at þe pappis with a
girdil of gold. & his heed & heeris
weren white as wolle & as snow
& his eyen as a flawme of fier.
& his feet lijk to fyn bras as in
a furneis enbrasid. & his voice
as a vois of many watris. & he
hadde in his riʒt hond seuene
sterris. & of his mouþ a scharp
swerd on eiþer side kittynge.
& his face as þe sunne schyneþ
in his vertu. & whanne I hadde
seyn him I felde doun as deed
at his feet. & he leide his riʒt
hond upon me. seiynge to me.
nyle þou drede. I am firste &
laste. & lyuynge. & I was deed
& lo I lyue in to worldis of
worldis amen. & I haue keyes
of deeþ & of helle. wherfore
write þou þingis þat þou hast
seyn. & þingis þat ben. & þingis
þat ben to comynge after þese
þingis. þe sacrament of seuene
sterris þat þou hast seyn in my
riʒt hond. & seuene candilstikis
of gold. þe seuene sterris ben
aungels of seuene chirchis. &
þe candilstikis þat þou hast
seyn. ben seuene chirchis.

Apocalips of ihū crist. wlhich god
3af to hym to make open to his
seruauntis: wlhiche thingis it bi
houed to be made soone/ and he signifiede
sendyng bi his aungel to his seruaūt Joō/
wlhich bare witnessyng to the worde of
god: and witnessyng of ihū crist in
se thingis wlhat euer thingis he sayz/ bles
sid is he that redith and they that heeren
the wordis of
prophecie: and kepyn tho thingis that ben writ
ten in it/ for the tyme is nyz/ Joun to the seue
ue chirchis that ben in asie: grace and pees
to you. of hym that is. and that was and
to comyng/ and of the seuene spiritis
that ben in the syzt of his trone and of
ihū crist. that is a feithful witnesse: the first
bigetū of deede men: and prince of kyngis
of the erthe/ wlhich loued vs and waschid
us fro our synnes in his blood: and made
us a kyngdom and prestis to god and to his
fadir/ to hym be glorie and empire. in to
worldis of worldis. amen/ lo he comeyth
wiy cloudis. and eche yze schal se hym.
and thei that prickeden hym/ and al the kyng



as a bryngyng dyuyne/and ye voys
of hym: as ye voys of many watirs/
and he had in his ryzthond seuene sterris:
& a swerde scharpe on eyr side went
out of his mouth/and his face: as ye
sunne schynyth in his vertu/and whanne I
hadde seyn hym: I felde doun at his feet as
dede/and he puttyd his ryzthond on me:
& seide/ nyle thou drede/I am the first & the
laste: & I am alyue & I was dede/and lo
I am lyuynge in to worldis of worldis/and
haue the keyes of deth & of helle/therfore
write thou whiche thyngis thou hast seyn:
& whiche ben & whiche it bihoueth to be do-
ne after thes thyngis/the sacrament of
the seuene sterris. whiche thou sezist in
my ryzthond: & the seuene goldyn can-
delstikis/the seuene sterris: ben angels
of the seuene chirchis/and the seuene
candelstikis: ben seuene chirchis ¶ .h. c.

And to the aungel of the chirche of
Efesus: write thou/these thyngis seith
he that holdith the seuene sterris in his
ryzthond which walkith in the myddil

reths of pe erpe: schulen bi weyle ȝeuen hir
on hym. ȝhe amen. ȝam alpha & o. pe
bigynnynge & pe ende seip pe lord god. pat
is & pat was: & pat is to comynge almy
ty/ ȝ ion ȝour brop & partine in tribula
cion & kyngdom & pacience in crist ihū
in an yle pat is clepid patmos: for pe
pe worde of god. & for pe witnessyng of
ihū. ȝ was in spirit in pe lordis day. & ȝ
herde bihynde me a greet woyce as of a
trūpe seyinge to me/ write pou in a boo
ke pat pyng pat pou seist & sende to pe seu
ne chirchis pat beu in asie. to effesus. &
smirnia. & to pergamus. & to tiatira. & to
sardus. & to filadelfia. & to laodicea. & ȝe
wede pat ȝ schulde se pe woys pat spake wt
me/ and ȝ turned & ȝ seyȝ seuene candilsti
kis of gold & in pe mydil of pese seuene
goldyn candilstikis: on like pe sone of mā
clopyd wip a long garment. & gird at pe
tetis wip a goldyn girdil/ and pe yeedr
of hym & his heeru weren white as whi
te wolle. & as snow/ and pe yzen of hym
as flawme of fier: & his feet lyke to latū

hem þat seyen þat they ben iewis & ben not:
but ben þe synagoge of sathanas/ drede þ^u
no þing of þese þingis whiche þou schalt
suffre/ lo þe deuyl is to send sume of you
in to p̄son: þat ȝe be temptid and ȝe schu
len haue tribulacoũ: ten dayes/ be you
feythful to þe deth: & j schal ȝeue þe a crow
ne of lyf/ he þat hath eeris here he: what
þe spirit seith to þe chirchis/ he þat ouer
cep: schal not be hurt of þe secund deth/ &
w^rite to þe aungel of þe chirche of pergamus: these
þou þese þingis seith he þat hath þe sweerde
sharpe on eiþer syde/ j woot where þou dwel
list: where þe seete of sathanas is/ and þou
holdist my name & denyedist not my feyth/
and in þo dayes was antipas my feythful
witnesse. þat was slayen at you: where sa
thanas dwellip/ but j haue azens þee a fewe
þingis: for þou hast þere men holdynge
þe techynge of balaam/ which taujte balac:
for to sende sclaundre biforn þe sones of isrl/
to ete of sacrifices of idols: & to do fornyca
coũ/ So also þou hast men holdynge þe
techynge of nycholaitis/ also do þou pe-

of ye seuene goldyn candilstakis/ I woot
yi werkis & trauel & yi pacience: & yat yu
mayest not suffre yuel men/ and youha
st assayed hem yat seyn yat ben apostlis
& ben not: & you hast foundun hem lieris/
and you hast pacience: & you hast suffrid
for my name. & failedist not/ but I haue a
geins ye a feew þingis: yat you hast left
yi first charite/ perfore be you mydchal fro
whens you hast falle: & do penaunce. & do
ye first werkis/ eiþer elis: I come soone to
yee/ and I schal mone yi candilstake fro
his place: but you do penaunce/ but ya
hast yis goode þing. yat þou hatist ye de
dis of nycholaitis. ye which also I hate
he yat hap eeris here he. what ye spir
ley to ye chirchis/ to hym yat ouercomyp
I schal 3eue to eet of ye tree of lijf: yat
is in ye paradis of my god/ and to ye
aungel yat is of ye chirche of smyrnan.
write you pese þingis seiþ ye first & ye
laste: yat was dede & lyuey/ I woot
yy tribulacioun. & yy pouerte: but yu
arte riche/ and you are blasfemed of

schulen write: þat þan seiþyng seyntes
herts/ and I schal 3eue to eche man of 3ou
after his werkis/ and I seie to 3ou & to o3
þat ben at nature: who eue han not þis
techyng & þat knewen not þe hyndis of sa
tanas. þou þei seien I schal not sende on
3ou an o3 charge/ nepheles holde 3e þat þ
e han: til I come/ and to hym þ schal ouer
come. & þat schal kepe til in to þe ende my
werkis: I schal 3eue to hym power on hol
þis. & he schal gouerne hem in an yren
3erde/ and þei schulen be broken to gidre:
as a vessel of a potter/ as also I resceyued
of my fadir/ and I schal 3eue to hym amo3
we sterre/ he þ hab eers heere he: what þe
spirit seiþ to þe churchis 3. c.

And to þe aungel of þe churche of Sardijs:
write þou/ þese þingis seiþ he þat hab
þe seuene spiritis of god: & þe seuene sterris/
I woot þi werkis. for þou hast a name þat
þou liuest: & þou art deed/ be þou wakyng:
& conferme þou o3er þingis þat were to dy
yng/ for I fynde not þi werkis fulle bifore
my god/ therfore haue þou in mynde hou

mucr / if ony þing lesse ȝ schal comme sone to þe
& ȝ schal fizt wiþ hem: wiþ þe swerde of my
mouþ / he þat hap eres to here: what þe spi-
rit seiþ to þe chirches / to hym þat ouercom-
ȝ schal ȝeue manne hid & ȝ schal ȝeue to hym
a white stoon. & in þe stoon a newe name
writē / which no man knowiþ: but he
þat takiþ / and to þe aungel of þe chirche
of thatira: write þou / þese þingis seiþ þe
sone of god: þat hap yzen as flawme of
fier. & his feet lik latū / ȝ knowe þi werkis &
feiþ & charite & þi seruise & þi pacience: &
laste werkis mo þan þe formere / but ȝ haue
azens þee ofense þingis / for þou suffrist þe
woman ȝesabel which seiþ þat sche is a
prophetisse: to teche & to disceyue my ser-
uauntis to do lecherie: & to ete of þingis
offrid to idols / & ȝaf to hir tyme. þ sche
schulde do penaunce: & sche wolde not do pe-
naunce of hir fornicacoū / and lo ȝ sende
hir in to a bed / and þei þ dwen lecherie wiþ
hir. schulen be in moost tribulacoū: but
þei do penaunce of her werkis / and ȝ schal
slee hir sones in to deþ / and al chirches

I louyd yee: for you kepte ye worde of my
pacience/ and I schal kepe yee fro ye our of
temptacion. yat is to cōmynge in to al ye
worlde to wikke men yat duelle in erth:
lo I come sone/ holde you yat ye you haue:
yat noman take ye croū/ and to hym ye
schal ouercome: I schal make hym a pile
re in ye temple of my god: and he schal
no more go out/ and I schal write on hym
ye name of my god/ of ye new cite/ yat
comeþ doū fro ye heuene of my god. and my
newe name/ he yat hath eres heere he
what ye spirit seiþ to ye chirches/ and
to ye aūgel of ye chirch of laodice: wri
te ye rede ymagis seiþ amen/ ye feithful wit
nesse and trew: which is biggynnynge of god
dis creature/ I wote ye werkis: for neiþ
er you art cold neiþ you art hoote/ I wold
ye you were cold eiþ hoot/ but for you
art lew. and neiþ cold neiþ hoot: I schal be
gynne to caste ye out of my mouth/ for ye
seiest yat I am riche and ful of goodis: and
haue nede of no thing/ and wost not
yat you art a wrecche and wrecchful and p

and ye name of ye cite of my god/

reſſeyueduſt & herdiſt: & kepe & do penaunce/
perefore if pou walke not: I ſchal comeas
a ny3t: neiſt to pee/ and pou ſchalt not wi-
te in what our I ſchal come to pee/ but
pou haſt a feiue names in ſardis: which
han not defouled her clopis/ and pei ſchu-
len walke wip me in white clopis: for pei
ben worpi/ he pat ouercomep: ſchal be clopid
pus wip white clopis/ and I ſchal not do a
wey his name: fro pe book of lyfe: & I ſchal
knowleche his name biforc my fadir: & biforc
his aungelis/ he pat hap eeris here pe wiſt pe
ſpirit ſeip to pe churchis/ and to pe aungel of
pe churche of filadelfia: write pou/ peſe pingis
ſeip pe holy & trewe: pat hap pe keye of dauid
which openep: & no man cloſip/ he cloſip: &
no man openep/ I wote pi werkis/ and lo I 3if
biforc pee a 3ate openede: which no man may
cloſe/ for pou haſt a lyte vertu: & haſt kepte
my worde: & denyediſt not my name/ lo I
ſchal 3eue to pee of pe ſynagoge of ſatanas:
which ſeyen pat pei ben iewis & be not but
hen/ lo I ſchal make hem pat pei come and
ſchape biforc pi feet/ and pei ſchulen wite

was lik ye liȝt of a ston ialpis & sar
dius and a reynbowe was in cūpal
of ye seet: lik ye liȝt of almaragden/
and in cūpas of ye seet/ weren foure
& twenty smale seetis/ and abowe ye
trones foure & twenty aldȝe men. sit
tynge aboute hihd wip whitȝe clopis:
& in ye heedis of hem goldin crownes/
and liȝtis & voicis & pundȝyngis came
out of ye trone/ and seuene lampis bȝē
nynge biforȝe ye trone: which ben ye se
uene spiritis of god/ and biforȝe ye sixte
as a see of glas lik a cristall/ and in ye
mydil of ye seet; foure beestis ful of yȝē & in ye cūpal of ye seetc:
biforȝe & bihynde/ and ye furst beste lik
a lioun/ and ye secūde beest lik a calf/ and
ye pridde beest hauynge a face as of a
man/ and ye fourp beest: lik an egle
flcynge/ and ye foure beestis hadden eip
of hem sixe wyngis. & al aboute & wip
ynne ben weren ful of yzen/ and ne hadd
den not rest day & nyȝt seynge. holi
holi holi lord god almyȝty/ pat was
& pat is. & pat is to comynge/ and whā

ze & blynd & nakid I counceil pee to bie of
me bizent gold & pizeuele: pat pou be
made riche/and be cloped wip wlyte
clopis: pat pe confusioñ of pi nakidnes
se be not seen/and anoynte pi yzen wip
a collerie: pat pou ser/I repzeue & chast
te whom I loue/perfore bue pou good
men: & do penaunce/lo I stond at pe dor
& knocke/if ony man heere my vois.
& opene pe zate to me: I schal entre to
hym. & soupe w hym. & he wip me. & I sch
al zeue to hym pat schal ouercome: to sit
te wip me in my trone as also I ouercam
& sate wip my fadir in his trone/he pat
hap eres herie he what pe spirit seip to

Astiu pele pingis I sayz: pe chirchis.
& to adore was openyde in heuene
and pe first vois pat I herde: was as
of a trūpe spekynge wip me & seynge/
stie pou vp hidir: & I schal schewe to pe
wiche pingis it bihoued to be don hen
astiu pele pingis/and anon I was in sp
rit/and lo a seete was sett in heuene: &
upon pe sett oon sityng/and he pat satt

men to opene ye boke & to vnlo ye seuen seel
les of it And I say & lo ī ye myddil of ye
trone and of ye foure beestis. & ī ye mid
dil of ye eldir men a lomb stondīge as slayn
yat hadde seuene hornes & seuene yē whi
che ben seuen spiritis of god. sent in to al
ye erpe & he cam & took of ye ryzthond of ye
sitter in ye trone: ye book and whanne he
hadde opened ye boke: ye foure beestis & ye
foure & twenty eldir men. fellen doū bifo
re ye lomb and hadden eche of hem harpis
& golden violis ful of odouris: whi
ch ben ye preyers of seyntis and thei songen a
newe songe: & seiden lord our god thou
art worthi to take ye book: & to opene ye seel
les of it for thou were slayn. & hast boust
us to god in thi blood: of eche lynage & tun
gh & puple & nacoū: & madest us a kyng
dom & prestis to our god & we shulen
regne on erpe And I say & herde ye voys
of many aungels a boute ye trone: & of ye
beestis & of ye eldir men. and ye nūbre of hē
was powsandis of powsandis: seyngē with
oute voys ye lomb yt was slayn is worthi

ne þe foure beestis ȝauen glorie & onour &
blessyngis to hym þat sat on þe trone. ly
uer in to worldis of worldis: þe foure
& twenty eldermen felden doun biforehi
þat sat in þe trone. & worschipiden hym þe
lyuer in to worldis of worldis/ and pa
kisten her coroūs biforn þe trone: & seiden/
þou lord oure god þou art worþi to take
glorie & honour & vertu: for þou madist
of nouȝt al þingis & for þi wille þei weren:
& ben made of nouȝt

v.c.

And ȝ sauȝ in þe ryȝthond of þe sitter
on þe trone: a book writen wiþ inne
& wiþoute. & sealid wiþ seuen seelis. ¶
sauȝ a stronge aungel: þ̄dyinge wiþ a
grete voys/ who is worþi to opene þe
book: & to vnbynde þe seelis of it/ and no
man herde. neiþer in erþe. neiþer vndir
erþe myȝte opene þe book: neiþer biholde
it/ and ȝ wepte myche: for non was
founden worþi to opene þe book neiþer to
se it/ and oon of þe eldermen seide to
me/ wepe þou not/ lo alion of þe lyna
ge of iuda þe rote of dauid: hap ouer

to hym þat sat on hym: þat he schuld take þe
es fro þe eþe. & þat þei schuld giue hȳ silf &
a gret sweþe was ȝouē to hȳ/and when
he had opened þe þridde seelis: I herde þe
þridde beest seyng/come þou & se/and lo a blac
hors: & he þat sat on hym had a balaunce
in his hond/and I herd as a voys in þe myd
dil of þe foure beestis: seyngē/a bitt of w-
hete. for a peny: & þre bitts of bark for
a peny/& hirte þou not wyne ne oyle/and
whanne he had opened þe fourþe seel: I
herd a voys of þe fourþe beest. seyngē come
þou & se/& lo a pale hors: & þe name was de
þ to hym þat sat on hym. & helle suede hȳ/
and power was ȝouen to hȳ on four þer-
tis of þe eþe: for to slee with swerd & with hȝ
gir & with deþ & with beestis of þe eþe/and whā
he had opened þe fifthe seel: I saw vndir
þe auter þe soulis of hem slayne for þe wor
de of god & for þe witnessyng þat þei hadden/
and þei criden with a gret voys seyngē/how
longe þou lord þat art hooli & trewe demest &
wreken not oure blood of hem þat dwellen
on eþe: and white stoolis for eche [illegible] a stoole

ꝑt we take ũnt & godhede & wisdom & strengꝭ
& onoure & glorie & blessyngꝭ: & eche creature
ꝑat is in heuen & ꝑat is on erꝭe & vndur erꝭ
and ꝑe see: & what ꝑingis ben in it I herde
al seyngꝭ to hym ꝑat sat on ꝑe trone: & to ꝑe
lomb/ blessyngꝭ & onoure & power in to worl
dis of worldis/ & ꝑe foure bestis seyden amen
and ꝑe foure & twenty eldirmen felden dow
on hire faces: & worshipeden hym ꝑat lyuey in
in to worldis of worldis ℣. vj. c.

AND I say ꝑat ꝑe lomb had openyd on
of ꝑe seuene sals: & I herde on of ꝑe fo
ꝑe bestis seyngꝭ as voys of ꝑundir/ come
yon & see/ & lo ꝑis white hors ~~weute out & it~~
~~was youen to hym ꝑat sat on hym: ꝑat he~~
~~schulde take pees fro ꝑe erꝭe & ꝑat men slee~~
~~to gidre: & meruelle/ and a grete swerde was~~
~~youen to hym:~~ & I say/ & lo a white hors:
& he ꝑat sat on hym hadde a bowe/ & a croun
was youen to hym/ and he went out ouer-
comyngꝭ. ꝑat he schulde ouercome/ and whan
he had openyd ꝑe secunde seel: I herd
ꝑe secund beest seying/ come ꝑou & se/ and
I lo/ red hors went out & it was youē

a

b

a

ony ouy tre/and ȝ say a noꝰ aungel dyuyge
fro ꝑe rysyuge of ꝑe sūne: ꝑat hyad a sygne
of ꝑe lyuyg̃ god/and he cride wiꝺ a gret voi
ce/to ꝑe foure aungels. to whiche it was ȝo
uē. to noye ye erꝺe ꝑ ye see. & sede/nyle ȝe
noie ꝑ erꝺe & ꝑ see ney' trees: til we' mar
ke ꝑ seruaūtes of oure god in ꝑe foreheꝺis
& herd/and ȝherde ꝑ nūbre of men ꝑat
were marked an hundrid pousand & foure
fourty pousand marked: of eiy lynage
of ꝑe sones of isr'/of ꝑe lynage of iuda: xij
pousand marked/of ꝑe lynage of ruben: xij
pousand marked/of ꝑe lynage of gad: twel
fe pousand marked/of ꝑe lynage of aser:
xij pousand marked/of ꝑe lynage nepta
lym: xij pousand marked/of ꝑe lynage of
manasse: xij pousand marked/of ꝑe lynage
of symeon: xij pousand marked/of ꝑe lynage
of leuy: xij pousand marked/of ꝑe lynage
of ysachar: xij pousand marked/of ꝑe lyna
ge of zabulon: xij pousand marked/of ꝑe
lynage of ioseph: xij pousand marked/
of ꝑe lynage of beniamyn: xij pousand mar
ked/after ꝑis ꝑ sigis ȝ sayȝ a gret peple
whom no man myȝte noūbre. of al kol

were zouñ to ycu/ and it was seyde to yan
yat yei schulen rest· zit a litil tyme: til ye nũ-
bre of yer felowis & of yer breyren bẽ fulfil-
id/ yat wer to be slayn. as also ysa/ and y
seyz whanne he hadde opened ye sixte seel:
& lo ageinus erthe was maad/ and
ye sunne was maad blak as a sak of heir.
& al ye moone was maad as blood/ and ye
sterris of heuene fellen doñ on ye erthe: as
a figge tre sendip his vnripe figis: whanne it
is moued of grete wynd/ and heuene went
awey as a book wlapid in/ and al mũtey-
nes & yles: were moued fro her places/ &
kyngis of ye erthe & princes & tribunys & ric
& strongemen & eche bond man & fre man hid-
den hem in denes of hillis: & stonis to hillis
& to stonis/ falle ye on us & hide ye us fro ye face
of hym yat sitti on ye trone: & fro ye wraththe
of ye lombe. for ye grete day of her wraththe
is comen: & who schal mowe stonde

And after these thingis y saiz foure aungels
stondyng on ye foure cornerys of ye er-
the: holdyng foure wyndis of ye erthe. yat
yei blewen not on ye erthe. neiþer on ye see. neiþ

þat: neiþ sunne schal falle on hem. ne ony
yerde/ for þe tonibe þat is in þe myddis of
þe trone: schal gouerne hem: & schal leed hem
yein in to þe welles of watris of lyf/ and
god schal wipe a wey. eche teer fro þe izen
HOd whanne he had opened of yein
vpe þe seuenþe seel: a silence was
made in heuene as half an nour/ and þ
seuene aungels stoode: ng in þe sizt
of god: & seuene trūpis weren zouī to hē/
and a noþ aungel came & stode biforе þe
auter: & had a golden censer & many cen
sis weren zouī to hī: þat he schuldez
ue of þe p̄eris of al seyntis on þe goldin au
ter: þat is biforе þe trone of god/ and þe
smoke of þe encensis of þe p̄eris of holy
men. steed vp: fro þe aungels hond biforе
god/ and þe aūgel took þe censer & fillid it
of þe fier of þe auter & caste in to þe eiþe/
and þundris & voysis & leitynigis weren
made: & a gryete eiþe mouyngr/ and þe seue
ne aungels þat hadden seuene trūpis:
maden hem redy þat þei schulden trūpe &
þe furste aungel trūpid: & hail was made/
and fier meynd to gidre in blood: & it was

las & lynagis & peplis & langagis stodig
bifore ꝑ trone: in ꝑ sizt of ꝑ lomb &
ꝑi weren clo;id in white stolis & pal/
mes weren in ꝑe yondis of hem/and
criedeu with agrete voys: & seiden/helþ to
oure god þat sittiþ on ꝑ trone: & to ꝑ
lomb/and al ꝑe aungelis stoden alle
a boute ꝑe trone: & ꝑe eldirmen & ꝑe
foure beestis/ & fel deu doũ in ꝑe sizt
of ꝑe trone on hir faas: & worschipid
god & seiden amen/blessyng & clerne
& wisdom & doyng of ꝑankyngis to/
wour & onur & strengþe: to oure god in
to worldis of worldis amen/and on
of ꝑe seniours answerde: & seide to me/
who ben þese þat ben cloþid with white
stolis: & fro wheens camen þei: and I sei
de to hym/my lord þou woost/and he
seide to me/these ben þei. þat camen fro
grete tribulacoũ: & waschiden her stolis
& maden hem white in ꝑ blood of þe lomb
þerfore þei ben bifore ꝑe trone of god: &
seruen to hym dai & nyzt in his temple
and he þat sittiþ in ꝑe trone: dwellip on
hem/þei schulen no more hungre neiþer

ne in to ſeire: & ſeiſe of ſe pit of depnelle wꝑ
ȝouī to it/ and it opened ſe pit of depnelle:
& a ſmoke of ſe pit ſtied vp. as ſe ſmoke of
a gret furneis/ and ſe ſūne was derkid & ſe
eire of ſe ſmoke of ſe pit/ and locuſtis wen
ten out of ſe ſmoke of ſe pit in to eiſe: & pow
er was ȝouī to hem as ſcorpiouſ of ſe eiſe
han power/ and it was cōmaundid to hem:
pat pei ſchulde not hirte ſe gras of ſe eire.
ney' ony grene þing. ney' ony tree/ but oō
ly men: pat haue not ſe ſeignе of god in
her foreheds/ and it was ȝouī to hem.
pat pei ſchulden not ſle hem: but pat pei
ſchulden ſe turmentid fyue monepis/ and
ſe turmentyng of hem as ſe turmentyng
of a ſcorpion: whanne he ſmytip a man/ &
in po dais men ſchulen ſeek deep: & pei ſchu
len not fynde it/ and pei ſchulen deſire to
die: & deep ſchal fle fro hem/ and ſe lyknesſe
of locuſtis ben like horſis maad redie in to
batelle/ and on ſe hedis of hem as corouns
like gold/ and ſe faces of hem: as ſe faces
of men/ and pei hadden heeris: as heeris
of wymmen/ & ſe teep of hem: as ſe teep of
houns/ and pei haddun habirconis: as yren

ſcut in to ꝑ erꝑe / ⁊ ꝑ ꝓd ꝑt of ꝑ erꝑe was
brent. ⁊ ꝑ ꝓd ꝑt of ꝑ trees was brent: ⁊ al
ꝑ gren gras was brent / and ꝑ ſeuend angel
trumpid: ⁊ as a gret hylle brēnynge wiꝑ fier.
was cast in to ꝑ ſee / and ꝑ ꝓd ꝑt of ꝑ ſee
was made as blood: ⁊ ꝑ ꝓd ꝑt of creatures
was ded. ꝑt hadden lyues in ꝑ ſee / ⁊ ꝑ ꝓd
ꝑt of ſchippis ꝑiſchiden / and ꝑ ꝓd angel
trumpid: ⁊ a gret ſterr brēnynge as a bri
broud fro heuene / ⁊ it felde in to ꝑ
ꝓd ꝑt of flodis: ⁊ in to ꝑ welles of wa
ters / and ꝑ name of ꝑ sterr is ſeid wormod.
⁊ many men weren ded of ꝑ waters. ⁊ for
to weren made bittir / and ꝑ iiij. angel
trumpid: ⁊ ꝑ ꝓd ꝑt of ꝑ ſunne was
ſmyttē / ⁊ ꝑ ꝓd ꝑt of ꝑ mone: ⁊ ꝑ ꝓd
ꝑt of ꝑ sterris / ſo ꝑt ꝑ ꝓd ꝑt of hē
was derkid: ⁊ ꝑ ꝓd ꝑt of ꝑ day ſchyne
de not ⁊ also of ꝑ nyꝑt / and I ſay ⁊ herd ꝑ
voys of an egle fleyng bi ꝑ mydden of he
uene ſeyng wiꝑ a gret vois. wo. wo. wo.
to men ꝑ dwellen in ꝑ erꝑe / of ꝑ oꝑ voisis
of ꝑ iij aungelis: ꝑt ſchulen trūpe aftir

ꝓd ꝑ fyuꝑe aungel trūpid / and I
ſaiꝫ ꝑt a sterr hadde fallen doū fro heue

⁊ ꝑ ꝓd ꝑt of wa
ters wꝑ⁊ wor
mod:

ouer þry of þe mouþ of hem/ of þese þre pla
gis þe þrid part men was slayn of þe fier & of
þe smoke & of þe brymston/ þat came out of þe
mouþ of hem/ for þe power of þe horsis is ī
þe mouþ of hem & ī þe tayle of hem/ for þe
tayls of hem ben lik to serpents. hauyng
heedis: and ī hem ben noyen/ and þe oþer
men þat weren not slayn ī þese plagis/
neiþer diden penaunce of þe werkis of her
hoondis: þat þei worschypiden not deuelis
& symylacris of gold & of siluer & of bras &
of ston & of tree/ whiche neiþer mown se neiþer
heer. neiþer wandre/ and diden not penaūce
of her manslayngis: neiþer of her witchecraf=
tis. neiþer of her fornicacoū. neiþer of her ref

And I say a noþer strong aungel ¶ This
cōmynge doū fro heuene clopid with
a cloude: & þe reynbowe on his hed/ and þe
face of hym was as þe sūne: & þe feet of hī
as a piler of fier/ and he had ī his hond
a litil book opened & he sett his rizt foot on
þe see: & þe lifte foot on þe erþe/ and he cried
with a greet voys: as a lion whanne he roryþ/
and whanne he had cried: þe seuene þūdris
spaken her voicis: & I was to writynge/

yaburiouſ/and ye voys of her wīgis:as ye
vois of charis of many horſis renyng in to
batele/and yei haddeu tayls like scorpiouſ:
& prickis weren in ye tailys of yem/and ye
myzte of yem was to noye men: ſyue mo-
neyis/and yei haddeu ou yem a kyng ye an-
gel of depnesse. to wiyom ye name in ebrew
is labadon. but in greke apolion. & in lat
he hap a name. exterminans. pat is a diſtru-
ctor/o wo is paſſid: & lo zit comen .ij. wois/
after pese pingis allo ye ſixte angel trum-
pid/& I yeerd a vois fro ye foure cornis of
ye goldeu auter pat is viſore ye yen of god:
& ſeide to ye ſixte angel pat had ye trūp/
vnbynde you ye foure angelis pat ben bou-
de in ye greet flood eufrates/and ye foure
angelis weren vnbounde: wiyche weren
redy in to oure & day & monep & to yer ye
pzid part of men/and ye noūbre of ye oost
of horſe men. was twenty pouſand ſyp-
ten pouſand/& I yeerd ye noūbre of yem/and
ſo I ſaw horſis in viſion/& pei pat saten on ſy:
haddeu fier yaburiouſ. & of iacynct & of
bryuſtone/and ye yeedis of ye horſis were
as yeedis of houſ: & fier & ſmoke & bryuſtō

hadde aroundē a: my wouldē was bitwē
ȝe ȝeid to me it bihoue3 ȝee eft-soone to ꝓ
fiae to ȝeȝeu men: & to peples & langa-
gis & to many kyngis

AND aiced like a ȝerde was ȝouē to
me: & it was ceide to me/ rise þou &
mete ȝe temple of god & ȝe auter: & men þ
worschipen in it/ but caste þou out ȝe cor-
ȝerde þat is wiþ out ȝe temple & mete not
it: for it is ȝouē to heþen men/ and þei schu-
len defoule ȝe holy citee: bi fourti monebis
& twei ne/ and I schal ȝeue to my tweye wit
nessis: & þei schulen prophicye a þousand
daies twohundrid & sixti. & schulen be clo-
þid wiþ sackis/ þese ben tweyne olyues: &
tweyne candilstikis/ and þei stonden in ȝe
siȝt of ȝe lord of ȝe erþe/ and if ony man wo-
le a noye hem: fier schal go out of ȝe mouþ of
hem: & schal deuoure her enemyes/ and if ony
wole hurte hem: þus it bihouiþ hym to
be slayn/ þese han power to close heuene
ȝe daies of her profecie/ and þei han power
on watris. to turne hem in to blood/ and to
smyte ȝe erþe wiþ eche plage: as ofte as þei
woleu/ & whanne þei schulen ende her profecie

and I herd a voice fro heuene: seiyngr/mar
ke pou what pingis pe seuene pundris spa
ken: & uple pou write hem/and pe aungel
whom I sei3 stondyngr a boue pe see & abo-
ue pe erpe: lifte vp his hond to heuene &
sweere bi hym pat lyuyp in to worldis of
worldis: pat made of nou3t heuenes & po
pingis pat ben in it & pe erpe: & po pingis
whiche ben in it/ and pe see: & po pingis pt
ben in it/ pat tyme schal no more be/ but
in pe dayes of pe voys of pe seuenep aungel
whanne he schal bigynne to trumpe: pe mi
sterie of god schal be endid. as he preched
his seruauntis & prophetis/ and I herd a voi
ce fro heuene. eft soone spekyng wip me.
& seyngr/ go pou & take pe book pat is ope-
ned fro pe hond of pe aungel pat stondip a
boue pe see: & ou pe londe/ and I went to pe
aungel & seid to hym: pat he schuld 3eue me
pe book/ and he seid to me/ take pe boke & de
uoure it. & it schal make pi wombe to be
bitter: but in pi mouy it schal be swete as
hony/ and I toke pe book of pe aungels
hond & deuourde it/ and it was in my
mouy as swete as hony/ and whanne I

glorie to god of heuene/ þe secund woo is
gon: & lo þe þrid woo schal come soon/ &
seuenþe aungel trumpide: & grete voicis we
ren made in heuene & seiden/ þe rewme
of þis world is made oure lordis & of
crist his sone/ and he schal regne into
worldis of worldis amen/ and þe foure
& twenty eldre men þat satyn in her sec
tis in þe sizt of þe lord: feldun on her fa
ces. & worschipiden god & seiden/ we dou
kenkynge þe lord god almyzty. which
art & comynge: which hast taken þi gre
te vertu. & hast regned/ and folkis ben wro
þe. & þi wraþe cam. & tyme of deede men to
be demed. & to zelde med to þi seruauntis
of profetis & halewis & dredynge þi name.
to smale & to grete & to distrie hem. þat cor
rumpiden þe erthe

AND þe temple of god in heuene was
opened: & þe arke of his testamente
was seen in his temple/ and leitynges we
ren made: & voicis & þundris & erþe mo
uynges & grete hail/ and a grete synne a
peride in heuene/ a womman clopid wiþ þe
sunne. & þe mone vndir hir feet. & in þe hed

ꝑ beſt ꝑat ſtey vp fro depneſſe ſhal make
bateyle azens ꝑem/ and ſhal oũ come ꝑem:
& ſchal ſlee ꝑem/ and ꝑe bodies of ꝑem ſchu
len ligge in ꝑe ſtretis of ꝑe greet cite ꝑat is
clepid goſtly ſodom & egipte: wher ꝑe lord
of ꝑem was crucified/ & ſum of lynagis &
of peplis & of longagis & of ꝑerene men:
ſchulen ſe ꝑe bodies of ꝑem iij ꝑe dayes & an
half/ and ꝑei ſchulen not ſuffre ꝑe bodies
of ꝑem: to be put in to birielis/ and men en
habityng ꝑe erꝑe. ſchulen haue ioye of hẽ/
& ꝑei ſchulen make myꝑe. & ſchulen ſend ȝif
tis to gedre: for ꝑeſe tweye profetis turmẽ
tẽ ꝑem ꝑat dwellen on ꝑe erꝑe/ and after ꝑe
dayes and an half: ꝑe ſpirit of lif of god
entride in to ꝑem/ and ꝑei ſtoden on her fet:
& greet drede felde on ꝑem ꝑat ſayen ꝑem/ &
ꝑei herden a greet voice fro ꝑeuene: ſeiyng
to ꝑem/ come vp hidir/ and ꝑei ſtieden in to
ꝑeuene in a cloude: & ꝑe enemyes of hem
ſeizen ꝑem/ and in ꝑat houre a greet erꝑe
mouyng was made: & ꝑe tenꝑe part of ꝑe
cite felde doũ/ and ꝑe names of men ſeuen
ꝑouſand weren ſlayen in ꝑe erꝑe mouyng:
& ꝑe toyer weren ſent in to dreed: & zauen

he was cast doũ in to ye erthe: & his aũ
gels weren sent wip hym/ and I herde a
greet voys in heuene seyinge; now is ma
de hele & vertu & kyndom of oure god: &
ye power of his crist/ for ye accuser of oũ
bretheren is cast doũ: whiche accusid hem
bifore ye lizt of oure god. day & nyzt. &
they ouercamen hym for ye blood of ye lomb/
and for ye word of his witnyssynge: & pei
louedden not her lyues til to ye deep/ pere
for ze heuenes & ze glad: & ze pat dwellẽ
in hem/ wo to ye erthe & to ye see: for ye
feend is comen doũ to zou/ and he hap
greet wraþe: witynge pat he hap but ty
me/ And aftir pat ye dragun seiz pat he
was cast doũ to ye erthe: he pursued ye
wõman pat bare ye male child/ and
twelue wyngis of a greet egle weren zouẽ
to ye wõman: þ she schuld flee in to dis
sert in to his place/ where she is fed bi
tyme & tymes & half a tyme. fro ye face of
ye serpent/ and ye serpent sent out of his
mouþ after ye wõman watir as a
flood: pat he schuld make hir to be
drawen of ye flood/ and erthe helpid

of hir a coroune of twelue sterris/and sche
had in wombe: & sche cryed trauelyuge of
child/and is turmentide: þat sche were chil
de/and anoþer sygne was seien in heuene/&
lo a greet red dragun þat had seuene hee-
dis & ten hornis & in þe hedis of hym seuene
diademes/and his tail drowe þe
þrid part of sterris of heuene: & sent hem
in to þe erþe/and þe dragun stode biforе
þe wom̃an þat was to beryuge child: þat
whanne sche had born̄ child. he schulde deu-
ure hir sone/and sche bare a knaue child.
þat was to rulyuge al folkis in a yrenze
de/& hir sone was rauischid to god & to his
trone/and þe wom̃an fleyz in to wildirnes
se: where sche hap a place made redy of god:
þat hi. fede hir þer a þousand daies two
hundrid & sixti/and a greet batayle was
maad in heuene: & mizhel & his aungels
fouzten wiþ þe dragun/and þe dragũ fauzt
& his aungels: & þei hadden not mizte
ney þe place of hem was foũden moze
in heuene/& þilke dragun was cast dou-
þe greet elde serpent. þat is depid þe de-
uel/ & sathanas þat disseyuey al þe world/

blaſfemies to god: to blaſteme his name
& his tabernacle: & hem þat dwellen in he
uene/ & it was ȝouē to hym to make bate
le wiþ ſeyntis. & to ouercome hem/ and þower
was ȝouē to hym: in to eche longage & ly̆na
ge & peple & folk/ and al men worſchipiden
it. þat dwellen in eerþe: whos names ben nō
writē in þe book of lif of þe lomb. þat was
ſleyn fro þe bigȳnyng of þe world/ if any mā
hab eeris heerie/ he þat ledip in to caitifte:
ſchal go in to caitifte/ he þat ſleep wiþ ſwerde:
it bihoueþ hī to be ſleyn wt ſwerde/ her is þe
pacience & þe feip of ſeyntis/ and i ſaiz a nop
west stiyng up fro þe eerþe/ & it had two
hornes lyk þe lomb. & it ſpake as þe dra
gun/ and did al þe power of þe formere
beeſt in his ſiȝt/ & it made þe eerþe. & men it
dwellyng in it: to worſchipe þe firſt beeſt.
whos wounde of deep was cured/ and it did
greet ſygnes: þat also it made fier to come
doū fro heuene in to eerþe. in þe ſiȝt of alle
men/ and it diſceyuep men þat dwellī in
eerþe: for þe ſignes þat ben ȝouē to it. to do
in þe ſiȝt of þe beeſt/ ſeyyng to men þat dwel
lyȝe in eerþe: þat þei make an ymage of þe

ye wõman/ and ye erthe openyd his mouȝ
& lop vp ye flood yat ye dragun sent out
of his mouȝ/ and ye dragun was wrooȝ
ayens ye wõman: & he went to make bata
le wiȝ oȝ of hir seed/ yat kepen ye comaũ
dementis of god. & haue ye witnessyng of
ihũ crist: & he stood on ye grũd of ye see/

And I saȝ a beest stying vp of ye see:
hauyng seuene heedis. & ten hoȝnes/
and on his hoȝnes: ten diademis/ and on
his heedis: ye names of blasfemye/ and ye
beest whom I saȝ: was lik a pard/ & his
feet: as ye feet of a bere & his mouȝ as ye
mouȝ of a lioun/ and ye dragun ȝaf his vi-
tu & greet power to hym/ and I saȝ oon
of his heedis: as slayn in to deep/ and ye
wound of his deep was curid: & al ye er
ye woundid after ye beest/ and yei woȝ
schipidẽ ye dragũ: yat ȝaf power to ye beest/
& yei woȝschipiden ye beest: & seiden who
is lik to ye beest: & who schal mowe fy3t
wiȝ it/ and a mouȝ spekyng greet þingis
& blasfemies. was ȝouẽ to it/ and pow
er was ȝouẽ to it: to do two & fourti
moneþis/ and it openyd his mouȝ in to

but þei an hundrid þousand & four & four
& þousand þat ben bouȝt fro þe erþe/ þese
ben: þat ben not defoulid wiþ wymmen/ for
þei ben ȝyngnis/ þese sueþ þe lombe: wher
eue þe schal go/ þese ben bouȝt of al men. þe
first fruitis to god: & to þe lombe/ and in
þe mouþ of hem: leesing is not foundun/ for
þei ben wiþ out wem: bifore þe trone of god/
and þe lombe. & I sei3 a noþ̄ aungel flei3ing bi þe mydil
of heuene. hauyng an euerlastyng gospel:
þat he schuld preche to men sittyng on er
þe/ and on eche folk & lynage & langage &
puple: & seide wiþ a greet vois/ drede ȝe þe
lord: & ȝeue ȝe to hī onour. for þe our of
his dom comyþ/ and worschiþ ȝe hī þat
made heuene & erþe: þe see & alle þingis
þat ben in hem. & þe welle of watris/ and
a noþ̄ aungel sued seiyng/ babiloun fel doun fel doun: whiche ȝaf drinke to
al folkis of þe wyn of wraþþe of hir for-
nicacoun/ and þe þrid aungel sued hē: & se-
ide wiþ a greet vois/ if ony man wole
worschiþ þe beest: & þe ymage of it. & takiþ
þe carecter in his forheed eiþer in his hoo

beest. ȳ hap ȝe wond of swap. & hyndē/ and
it was ȝoun̄ to hym: pat he schuld ȝeue spi
rit to ȝe ymage of ȝe beest & pat ȝe ymage
of ȝe beest spekē/ and he schal make pat who
eu̇e onowep not ȝe ymage of ȝe beest he sla-
yn/ and he schal make al smale & greet. & rich
& pore & fre men & bonde: to haue a carac-
te in her rizhonde. eiṫ in her forchedis/ pat no-
man may bie eiṫ selle: but he pat haue ȝe car-
acter eiṫ. ȝe name of ȝe best. eiṫ ȝe nūbre
of his name. here is wisdom/ he pat hap vn-
dirstondyngē/ a count ȝe nūbre of ȝe beest/
for it is ȝe nombre of man: & his nōbre
is sixe hundrid sixti & sixe

And I sauȝ: & lo a lombe stode on ȝe
mount of syon/ and wip hym an hun-
drid pousand & foure & fourti pousand ha-
uyng his name: & ȝe name of his fadir:
writē in her forheds/ and I herd a vois fro
heuene. as ȝe vois of many watris: & as ȝe
vois of a greet pundir/ and ȝe vois which
I herd: was as of many harpis harpyngē
in her heipis/ and pei songen as a newe sōge
bifore ȝe seete of god: & bifore ȝe foure beestis
& senyours/ and no man myȝte seie ȝe songe

but ȝe

on ye cloude sate: seint his sikil̄ to ye
erthe & rape ye erthe/and a noꝰ angel went
out of ye temple ymage in heuene: & he also
had a scharp sikil/and anoꝰr angel
went out fro ye auter. pat had power
ou fier/and he criede wip a greet voic/
to him pat had ye scharp sikil & seid/sen
de ꝑi scharp sikil: & gaderide ye cluste
of ye vyne zaid of ye erthe. for ye grapis
of it ben ripe/& ꝑ angel sent his sikil ī
to ye erthe & gaderide ye grapis of ye vyne
zeid of ye erthe: & sent in to ye greet lake
of goddis wraþe/and ꝑ lake was troden̄
wip oute ꝑ cite: & ꝑ blood went out of
lake til to bridlis of horsis. bi furlongis
a þousand & sixe hundrid/

xv.c

AND ꝑ saw a noꝰ sygne in heuene greet
& wondirful: seuene angelis hauyng
seuene ꝑ laste veniaunces/ for ꝑ wraþe of
god is endid in hem/and ꝑ saw a glasī see
meynd wip fier: & hem pat ouercam ꝑ beest
& his ymage/& ꝑ noumbre of his name stou
dyuge a bone ꝑ glasī see. hauyng ꝑ harpis
of god & syngīge ꝑ songe of moyses ꝑ

ud: ys schal drinke of ye wyn of godis
wraþþe/ þat is meynd wiþ ye deer wyn: in
ye cuppe of his wraþþe/ and schal be turmē
tid wiþ fier & brymston in ye sizt of holi
aungels: biforē ye sizt of ye lombe/ & ye
smoke of her turmentis: schal stie up ī
to ye worldis of worldis/ nei3þer þei haue rest
day & 3ist: wlyche worschipeden ye beest
& his ymage. if ony man take ye carect of
his name/ heer is ye pacience of seyntis:
wlyche kepen ye maundementis of god &
ye feiþ of ihū/ and I herd a voys fro heue
ne: seiynge to me. write þou. blessid ben de
ed men: þat dien in ye lord/ fro hēnes forþ
now ye spirit seiþ þat þei rest of her trā
uelis/ for ye werkis of hem. suen hem/ and
I seiz & lo a wlyte cloude: & a vpon ye cloud
a sitt̄ lijk ye sone of a man/ hauynge in his
heed a golden crowne: & in his hond a
schaarpe sithal/ and a noþ̄ aungel went out
of ye temple: & cried wiþ a greet voys to
hym þat satt on ye cloud/ sende þi sithal
& repe: for ye owre comeþ þat it be ripū
for ye corn of ye erþe is ripe/ and he þat

ſe ayr & ſchedde out his viole in to ſe ayr/
and a voyce fro ſe trone of ſe tẽple: & ſe
ſat ſayd it is done: & ſer was made
lightnyng & voyces & thondre: & ſer was
made a grete erthquake ſuche as was
not ſyns men were vpon ſe erth ſo grete
an erthquake & ſo myghty. & ſe grete
cite was deuyded in to ſre partes: & ſe
cites of ſe gentils fell: & babylon ſe grete
came in remembraunce before god: to
gyue vnto her ſe cup of ſe wyne of ſe
indignacion & wrathe of his wrathfull
ire: & euery yle fled away: & ſe hylles
were not founden. & there fell vpon
men grete hayle as it were talentes
of ſe weyght of a talent: & men blas-
phemed god for ſe plage of ſe hayle:
for ſe plage ſer of is exceding grete.

¶ And ſe vij. angell ſat ſe vij. vialles
came & talked with me ſayeng vnto
me: come & I ſhall ſhewe vnto ſe ſe
dampnacion of ſe grete whore ſe ſytteth
vpon many waters: with whom ſe kyn-
ges of ſe erth haue done fornicacion:
& ſe inhabitours of ſe erth haue be
dronken with ſe wyne of her fornica-
cion. So he caried me away in ſpyrite
into wyldernes: & I ſawe a woman ſyt
vpon a ſcarlet coloured beaſt full of
names of blaſphemy: hauyng vij. hedes
& x. hornes. & ſe woman was arayed
in purple & ſcarlet coloure: & decked
with golde & precious ſtones & pearles:
& had a golden cup in her hande full
of abhominacions & fylthynes of her
fornicacion. & in her forehed was a
name written: myſtery babylon ſe grete
mother of whordomes & abhominacions
of ſe erth. & I ſawe ſe woman dronken
with ſe blode of ſe ſayntes & with ſe
blode of martyrs of ihesu. & I wondred
when I ſawe her with great admyra-
cion. & ſe angell ſayd vnto me: wher-
fore wondreſt ſe? I ſhall tell ſe ſe my-
ſtery of ſe woman & of ſe beaſt ſe
bereth her: & of ſe vij. hedes & x.
hornes. ſe beaſt ſe ſawe was & is not
& ſhall aſcende out of ſe bottomles pyt
& go in to perdicion. & they yt dwell
vpon ſe erth ſhall wondre whoſe names
were not written in ſe boke of life
from ſe begynnyng of ſe world: when
they ſe beaſt ſe was & is not & yet is.
Here is ſe mynde yt hath wyſedome.
ſe vij. hedes are vij. mountaynes on
which ſe woman ſyteth: & are vij.
kynges. v. of them are fallen: & one
is: & ſe other is not yet come: & when
he is come he muſt continue a ſhorte
ſpace. & ſe beaſt ſe was & is not: even
he is ſe viij. & is of ſe vij. & goeth in
to perdicion. & ſe x. hornes ſe ſawe
are x. kynges which yet have receyued
no kyngdome: but receyue power as
kynges one houre with ſe beaſt. Theſe
have one mynde & ſhall geue their
power & ſtrength vnto ſe beaſt. Theſe
ſhall make warre with ſe lambe: & ſe
lambe ſhall overcome them: for he is
lorde of lordes & kynge of kynges: &
they that are with him are called
elect & faithfull. And he ſayd vnto
me: ſe waters which ſe ſawe where ſe
whore ſyteth are peoples & nacions &
tonges. & ſe x. hornes which ſe ſawe
vpon ſe beaſt: theſe ſhall hate ſe whore
& ſhall make her deſolate & naked &
ſhall eate her fleſhe & burne her with
fyre. For god hath put in their hertes
to fulfyll his will & to agree & to geue
their kyngdome vnto ſe beaſt: vntyll
ſe wordes of god be fulfylled. And ſe
woman which ſe ſawe is that grete
cite which reygneth ouer ſe kynges of
ſe erth.

¶ And after theſe thynges I ſawe
another angell come downe from hea-
ven: hauyng great power: & ſe erth
was lightened with his glorie. And he
cryed mightely with a ſtrong voyce
ſayeng: babylon ſe grete is fallen is
fallen & is become ſe habitacion of
deuyls & ſe hold of all foule ſpyrites
& a cage of all foule & hateful byrdes.
For all nacions have dronken of ſe wyne
of ſe wrathe of her fornicacion: & ſe
kynges of ſe erth have done fornicacion
with her: & ſe marchauntes of ſe erth
are waxed riche through ſe aboundaunce
of her pleaſures. And I harde another
voyce from heven ſayeng: come out of
her my people: leſt ye be partakers of
her ſynnes & leſt ye receyue of her
plages. For her ſynnes have reached
vnto heven: & god hath had her wic-
kednes in remembraunce. Rewarde her
even as ſe rewarded you: & recompence
vnto her double according to her
workes: & in ſe cup which ſe hath
filled fyll vnto her double. How much
ſe hath glorified her ſelfe & lyued in
pleaſure: ſo much geue her ſorowe &
torment. For ſhe ſayeth in her hert:
I ſytte a quene & am no widowe: &
ſhall ſe no ſorowe. Therfore ſhall her
plages come in one day: death & ſorowe
& hunger: & ſhe ſhall be burnt with
fyre. For ſtrong is ſe lorde god which
iudgeth her. And ſe kynges of ſe erth
which have done fornicacion & lyued
in pleaſure with her: ſhall bewayle her
& lament for her when they ſe ſmoke of
her burnyng: & ſtande afarre for fere
of her torment & ſay: alas alas yt grete
cite babylon ſe myghty cite: for in one
houre is ſe iudgement come vpon ſe.
And ſe marchauntes of ſe erth ſhall
weepe & mourne vpon her: for no man
byeth their ware any more: ware of
golde & ſyluer & precious ſtones & of
pearles & fyne lynnen & purple & ſylke
& ſcarlet & all maner of ſweete wode
& all maner of veſſell of yuory & all
maner of veſſell of moſt precious wode
& of braſſe & yron & marble: & cinna-
mon & odours & ointmentes & frankin-
cence & wyne & oyle & floure & wheate
& beaſtes & ſheepe & horſes & charettes
& ſclaues & ſoules of men. And ſe
frutes that thy ſoule luſted after are
departed from ſe & all delicate & goodly
thynges are departed from ſe: & ſe
ſhalt finde them no more at all. The
marchauntes of theſe thynges which
were made riche by her ſhall ſtande
afarre for fere of her torment: weepyng
& wayling & ſayeng: alas alas yt grete
cite that was clothed in fyne lynnen &
purple & ſcarlet & decked with golde
& precious ſtones & pearles: for in one
houre is ſo great riches come to nought.
And all ſhippemaſters & all ſhippes
& ſailers & as many as occupy by ſe
ſee ſtode afarre off & cryed when they
ſawe ſe ſmoke of her burnyng ſayeng:
what cite is like vnto yt grete cite?
And they caſt duſt on their heddes &
cryed weepyng & wayling ſayeng: alas
alas yt grete cite wherin were made
riche all that had ſhippes in ſe ſee by
reaſon of her coſtlynes: for in one houre
is ſhe made deſolate. Reioyce ouer her
ſe heven & ye holy apoſtles & prophetes:
for god hath auenged you on her.

¶ And a myghty angell toke vp a ſtone
like vnto a great mylſtone & caſt it in
to ſe ſee ſayeng: with ſuche violence
ſhall yt grete cite babylon be caſt
downe & ſhall be found no more at all.
And ſe voyce of harpers & muſicians
& of pypers & trumpetters ſhall be
harde no more at all in ſe: & no craft-
man of whatſoever craft he be ſhall be
found any more in ſe: & ſe ſounde of a
mylſtone ſhall be harde no more at all
in ſe: & ſe lyght of a candell ſhall ſhyne
no more at all in ſe: & ſe voyce of ſe
bridegrome & of ſe bride ſhall be harde
no more at all in ſe. For thy marchaun-
tes were ſe great men of ſe erth: for
all nacions were deceyued with thy
ſorcery. And in her was found ſe blode
of prophetes & of ſayntes & of all that
were ſlayne vpon ſe erth.

¶ And after theſe thynges I harde a
voyce of much people in heven ſayeng:
alleluya: ſalvacion & glorie & honour
& power vnto ye lorde our god: for
true & righteous are his iudgementes:
for he hath iudged ſe grete whore
which corrupted ſe erth with her for-
nicacion: & hath auenged ye blode of
his ſeruauntes at her hande. And
againe they ſayd alleluya: & her ſmoke
aroſe vp for ever & ever. And ſe xxiiij.
elders & ſe iiij. beaſtes fell downe &
worſhipped god that ſate on ſe trone
ſayeng: amen: alleluya. And there
came a voyce out of ſe trone ſayeng:
prayſe our god all ye his ſeruauntes &
ye that fere him bothe ſmall & great.
And I harde as it were ſe voyce of a
great multitude & as ſe voyce of many
waters & as ſe voyce of mighty thun-
derynges ſayeng: alleluya: for ſe lorde
god omnipotent reygneth. Let us be
glad & reioyce & geue honour to him:
for ſe mariage of ſe lambe is come &
his wife hath made her ſelfe ready.
And to her was geuen that ſhe ſhuld be
arayed in pure & white ſylke: for ſylke
is ſe righteouſnes of ſayntes. And he
ſayd vnto me: write: bleſſed are they
which are called vnto ſe mariage ſupper
of ſe lambe. And he ſayd vnto me:
theſe are ſe true ſayinges of god. And
I fell downe before his feete to worſhip
him. And he ſayd vnto me: ſe not ſo:
I am thy fellow ſeruaunt & of thy bre-
thren which have ſe teſtimony of ihesu:
worſhip god. For ſe teſtimony of ihesu
is ſe ſpyrite of prophecy. And I ſawe
heven opened: & behold a white horſe:
& he that ſate vpon him was called
faithfull & true: & in righteouſnes he
doth iudge & fight. His eyes were as a
flame of fyre: & on his head were many
crownes: & he had a name written that
no man knewe but himſelfe. And he
was clothed with a veſture dyed in
blode: & his name is called ye worde of
god. And ſe armyes which were in
heven followed him vpon white horſes:
clothed in fyne lynnen white & pure.
And out of his mouth goeth a ſharpe
ſwerde: that with it he ſhuld ſmyte ſe
nacions: & he ſhall rule them with a
rodde of yron: & he treadeth ſe wyne
preſſe of ſe fyerce wrathe of god ſe
omnipotent. And he hath on his veſture
& on his thye a name written: kynge of
kynges & lorde of lordes.

¶ And I ſawe an angell ſtande in ſe
ſonne: & he cryed with a loude voyce
ſayeng vnto all ſe foules that flye by
ſe myddes of heven: come & gather
your ſelfes together vnto ſe ſupper of
ſe grete god: that ye may eate ſe fleſhe
of kynges & ſe fleſhe of captaynes &
ſe fleſhe of myghty men & ſe fleſhe of
horſes & of them that ſytte on them &
ſe fleſhe of all men both free & bonde
both ſmall & great. And I ſawe ſe beaſt
& ſe kynges of ſe erth & their armyes
gathered together to make warre againſt
him that ſate on ſe horſe & againſt his
armye. And ſe beaſt was taken & with
him ſe falſe prophete that wrought
miracles before him: with which he
deceyued them that had receyued ſe
marke of ſe beaſt & them which worſhip-
ped his image. Theſe two were caſt
alyue into a lake of fyre burnyng with
brymſtone. And ſe remnaunt were
ſlayne with ſe ſwerde of him that ſate
vpon ſe horſe: which ſwerde proceded
out of his mouth: & all ſe foules were
filled with their fleſhe.

¶ And I ſawe an angell come downe
from heven: hauyng ſe keye of ſe bot-
tomles pyt & a great chayne in his
hande. And he caught ſe dragon: that
olde ſerpent which is ſe deuyll & Sa-
tanas & bounde him a thouſande yeare:
& caſt him in to ſe bottomles pyt & ſhut
him vp & ſet a ſeale vpon him: that he
ſhuld deceyue ſe nacions no more tyll
ſe thouſande yeare were fulfylled. And
after that he muſt be loſed a ſeaſon.
And I ſawe ſeates & they ſate vpon
them: & iudgement was geuen vnto
them. And I ſawe ſe ſoules of them
that were beheaded for ye witneſſe of
ihesu & for ye worde of god: & which
had not worſhipped ſe beaſt neither his
image: neither had receyued his marke
vpon their foreheddes or on their
handes: & they lyued & reygned with
chriſt a thouſande yeare. But ſe reſt of
ſe dead lyued not tyll ſe thouſande
yeare were fulfylled. This is ſe firſte
reſurrexion. Bleſſed & holy is he that
hath part in ſe firſte reſurrexion: on
ſuche ſe ſecond deth hath no power:
but they ſhall be ſe preeſtes of god &
of chriſt & ſhall reygne with him a
thouſande yeare.

¶ And when ſe thouſande yeare are
expired: Satanas ſhall be loſed out of
his preſon & ſhall go out & deceyue ſe
nacions which are in ſe foure quarters
of ſe erth: Gog & Magog & gather
them together to battayle: whoſe nom-
ber is as ſe ſonde of ſe ſee. And they
went vp on ſe breede of ſe erth & com-
paſſed ſe tentes of ſe ſayntes about &
ſe beloved cite. And fyre came downe
from god out of heven & devoured
them. And ſe deuyll that deceyued
them was caſt in to ſe lake of fyre &
brymſtone: where ſe beaſt & ſe falſe
prophete are: & ſhall be tormented day
& nyght for ever & ever.

¶ And I ſawe a great white trone &
him that ſate on it: from whoſe face ſe
erth & ſe heven fled away: & there was
found no place for them. And I ſawe
ſe dead ſmall & great ſtande before god:
& ſe bokes were opened: & another
boke was opened which is ſe boke of
life: & ſe dead were iudged out of ſe
thynges which were written in ſe bokes
accordyng to their workes. And ſe ſee
gaue vp ſe dead which were in it: & ſe
deth & hell gaue vp ſe dead which were
in them: & they were iudged every man
accordyng to their workes. And hell
& deth were caſt in to ſe lake of fyre.
This is ſe ſecond deth: even ſe lake of
fyre. And whoſoever was not found
written in ſe boke of life was caſt in to
ſe lake of fyre.

¶ And I ſawe a newe heven & a newe
erth: for ſe firſte heven & ſe firſte erth
were paſſed away: & there was no more
ſee. And I Johan ſawe ſe holy cite
newe Jeruſalem come downe from god
out of heven: prepared as a bride
trymmed for her husbande. And I
harde a great voyce out of heven ſayeng:
behold ſe tabernacle of god is with
men: & he will dwell with them: & they
ſhall be his people: & god him ſelfe ſhall
be with them & be their god: & god
ſhall wype away all teares from their
eyes: & there ſhall be no more deth:
neither ſorowe neither crying: neither
ſhall there be any more payne: for ſe
former thynges are paſſed away. And
he that ſate vpon ſe trone ſayd: behold
I make all thynges newe. And he ſayd
vnto me: write: for theſe wordes are
true & faithfull. And he ſayd vnto me:
it is done. I am Alpha & Omega: ſe
begynnyng & ſe ende. I will geue vnto
him that is athyrſt of ſe well of ye water
of life freely. He that overcometh ſhall
poſſeſſe all thynges: & I will be his god
& he ſhall be my ſonne. But ſe fearfull
& vnbeleevyng & ſe abhominable & mur-
therers & whoremongers & ſorcerers &
idolaters & all liers ſhall have their
parte in ſe lake which burneth with fyre
& brymſtone: which is ſe ſecond deth.

¶ And there came vnto me one of ſe
vij. angelles which had ſe vij. vialles
full of ye vij. laſt plages & talked with
me ſayeng: come hyther & I ſhall ſhewe
ſe ſe bride ſe lambes wife. And he
caried me away in ſpyrite to a great &
an hye mountayne & ſhewed me ſe great
cite holy Jeruſalem deſcendyng out of
heven from god: hauyng ſe glorie of
god: & her lyght was like vnto a ſtone
moſt precious even like vnto a iaſper
ſtone cleare as chriſtall: & had a great
& an hye wall & had xij. gates & at ſe
gates xij. angelles & names written
thereon which are ſe names of ſe xij.
tribes of ſe children of Iſrael. On ſe
eaſt ſyde were iij. gates: & on ſe north
ſyde iij. gates: & on ſe ſouth ſyde iij.
gates: & on ſe weſt ſyde iij. gates. And
ſe wall of ſe cite had xij. foundacions:
& in them ſe xij. names of ſe xij. apoſtles
of ye lambe. And he that talked with
me had a golden reede to meaſure ſe
cite & ſe gates of it & ſe wall of it. And
ſe cite lyeth foure ſquare: & ſe length
of it is as large as ſe breede of it. And
he meaſured ſe cite with ſe reede: xij.
thouſande furlonges. The length & ſe
breede & ſe heyght of it are equall.
And he meaſured ſe wall of it: an hun-
dreth & xliiij. cubites: according to ſe
meaſure of a man: that is of an angell.
And ſe buyldyng of ſe wall of it was of
iaſper ſtone: & ſe cite was pure golde
like vnto pure glaſſe. And ſe foundacions
of ſe wall of ſe cite were garniſhed with
all maner of precious ſtones. The firſte
foundacion was iaſper: ſe ſecond ſa-
phire: ſe third a calcedonie: ſe fourth
an emerode: ſe fifte a ſardonix: ſe ſixte
a ſardius: ſe ſeuenth a chryſolite: ſe
eyghth a beryll: ſe ninth a topaze: ſe
tenth a chryſopraſus: ſe eleuenth a
iacynct: ſe twelfth an amethyſt. And
ſe xij. gates were xij. pearles: & every
ſeuerall gate was of one pearle. And ſe
ſtreate of ſe cite was pure golde like
vnto tranſparent glaſſe. And I ſawe no
temple therin: for ye lorde god omnipo-
tent & ye lambe are ſe temple of it.
And ſe cite had no nede of ſe ſonne
neither of ye moone to ſhyne in it: for
ſe glorie of god did lyghten it: & ſe
lambe is ſe lyght of it. And ſe nacions
which are ſaued ſhall walke in his lyght:
& ſe kynges of ſe erth do bring their
honour & glorie vnto it. And ſe gates
of it ſhall not be ſhut at all by day:
for there ſhall be no nyght there. And
they ſhall bring ſe honour & glorie of
ſe nacions vnto it. And there ſhall in
no wyſe entre into it any thynge that
defyleth: neither whatſoever worketh
abhominacion or maketh a lye: but they
which are written in ſe lambes boke of
life.

¶ And he ſhewed me a pure ryuer of
water of life: clere as chriſtall: proceed-
yng out of ſe trone of god & of ye lambe.
In ſe myddes of ſe ſtreate of it & on
both ſydes of ye ryuer was there ſe tree
of life: which bare xij. maner of frutes:
& gaue euery moneth his frute. And ſe
leaves of ſe tree ſerued to heale ſe nacions
withall. And there ſhall be no more
curſynge: but ſe trone of god & of ye
lambe ſhall be in it: & his ſeruauntes
ſhall ſerue him. And they ſhall ſe his
face: & his name ſhall be in their fore-
heddes. And there ſhall be no nyght
there: & they nede no candell neither
lyght of ſe ſonne: for ye lorde god gyueth
them lyght: & they ſhall reygne for ever
& ever.

¶ And he ſayd vnto me: theſe ſayinges
are faithfull & true. And ye lorde god
of ye holy prophetes ſent his angell to
ſhewe vnto his ſeruauntes ſe thynges
which muſt ſhortly be done. Behold I
come ſhortly. Bleſſed is he that kepeth
ſe ſayinges of ſe prophecy of this boke.
And I Johan ſawe theſe thynges & harde
them. And when I had harde & ſeen: I
fell downe to worſhip before ſe feete of
ſe angell which ſhewed me theſe thynges.
Then ſayd he vnto me: ſe not ſo: I am
thy fellow ſeruaunt & of thy brethren
ye prophetes & of them which kepe ſe
ſayinges of ſe prophecy of this boke.
Worſhip god. And he ſayd vnto me:
ſeale not ſe ſayinges of ſe prophecy of
this boke: for ſe time is at hande. He
that hurteth: let him hurte ſtyll: & he
which is filthy: let him be filthy ſtyll:
& he that is righteous: let him be righ-
teous ſtyll: & he that is holy: let him be
holy ſtyll. Behold I come ſhortly: & my
rewarde is with me: to geue to every
man accordyng as his worke ſhall be.
I am Alpha & Omega: ſe begynnyng &
ſe ende: ſe firſte & ſe laſte. Bleſſed are
they that do his commaundementes:
that they may have right to ſe tree of
life: & may entre in at ſe gates into ſe
cite. For without are dogges & ſorcerers
& whoremongers & murtherers & idola-
ters & whoſoever loveth & maketh a lye.
I Jeſus have ſent myne angell to teſtifye
vnto you theſe thynges in ſe churches.
I am ſe roote & ſe ofſpryng of David &
ſe bright morning ſtarre. And ſe ſpyrite
& ſe bride ſay: come. And let him that
heareth ſay: come. And let him that is
athyrſt come. And whoſoever will: let
him take of ye water of life freely.

¶ For I teſtifye vnto every man that
heareth ſe ſayinges of ſe prophecy of this
boke: yf any man ſhall adde vnto theſe
thynges: god ſhall adde vnto him ſe
plages that are written in this boke.
And yf any man ſhall take away from
ſe ſayinges of ſe boke of this prophecy:
god ſhall take away his parte out of ſe
boke of life & out of ſe holy cite & from
ſe thynges which are written in this
boke. He which teſtifyeth theſe thynges
ſayeth: ſurely I come ſhortly. Amen.
Even ſo come lorde Jeſus. The grace of
our lorde Jeſus chriſt be with you all.
Amen.

re ayr & schedde out his viole in to ye ayr/
and a voĩde fers & vorst was made ou
al yat hadde ye mark of ye beest: & on yē
yat worschipidē ye beest & his ymage/ &
ye secūd aungel schedde out his viole in
to ye see: & blod was made as of a dede
þing. & eche liuand þing was ded in ye
see/ and ye þrid aungel schedde out his
viol on ye flodis & on ye welles of vvatrs: & seid / fast art þu
& it is maad blod / and I herd ye aungel lord: & were & þ
of vvatrs & seide/ just art þou lord: þat were holy
art & þat were holy: þat demest yese þing
is/ for yu schedest out ye blod of halowis &
profetis: & þou hast ȝouē blod to drinke/ hit
for yei ben worþi/ and I herd a nop aungel
seyng/ ye lord almyȝti god: trewe & riȝt
ben yi domes/ and ye fourþ aungel schedde
out his viol in to ye sunne: & it was ȝouē
to him to turmente men with heet & fier/
and men brenneden with grete heete & blas
femeden ye name of god hauyng power
on yis plagis/ neiþer yei diden penaūce: þ
yei schulden ȝeue glorie to hī/ and ye fifte
aungel sched out his viol: on ye seet of ye

seruaūt ꝓf god ⁊ ꝑ songe of ꝑ lomb ⁊ seid
gret ⁊ wondirful ben ꝑ werkis lord god al
myzti: ꝑ weies ben iust ⁊ trewe lord kyng
of worldis/ lord who schal not drede ꝑe ⁊ mag
nifie ꝑi name/ for pou alone art merciful/
for al folkis schulen come ⁊ worschipe in ꝑi
sizt: for ꝑi domes ben openyd/ and after ꝑese
thingis I sauz ⁊ lo ꝑe tabernacle of ꝑe temple
of witnessyng was openyd in heuene ⁊ seue
ne aūgels hauyng seuene plagis ⁊ weren
out of ꝑe temple ⁊ weren clopid with a cle
ene ⁊ whyte: ⁊ weren biforn gurd with gold
gurdelis a boute ꝑe brestis/ and oon of ꝑe
foure beestis. zaf to ꝑe seuene aungelis: seuene
goldun violis ful of ꝑe wraþe of god. ꝑat ly-
uep in to worldis of worldis/ and ꝑe tem
ple was fillid with ꝑe smoke of ꝑe maieste
of god: ⁊ of ꝑe vertu of hym/ and no man
myzt entre in to ꝑe temple: til ꝑe seuene
plagis of ꝑe seuene aungelis weren endid

And I herd a gret voys fro heuene:
seyinge to ꝑe seuene aungelis/ goo
ꝑe ⁊ schedde out ꝑe seuene violis of goddis
wraþe in to erþe/ and ꝑe first aungel wẽ

grete erpe moupnge was made: wherof
male neuer was syen men. weren on pe
erpe. such erpe moupnge so grete/ and pe
grete citee was mead in to pre parties:
& pe citees of heyen men feldon/ and grete
babilonne cam in to mynde bifore god:
to zeue to it pe cupe of wyn of pe indig
nacion of his wrappe/ and echo yle flei
e wente: & yllis wen not fonden/ and gre
te yaile as talent: cam don fro heuene
in to men/ & men blasfemeden god for pe
plage of haile: for it was mead ful grete
And on of pe seuene aungels cam.
pat had seuene bowls: & spake wip
me & seid/ come pou & y schal schewe to pe
pe dampnacion of pe grete hore. pat sit
tip on many waters: wip wherof kyng
is of pe erpe diden fornicacion/ and pei pat
dwellen in pe erpe. wen made dronken of
pe wyn of hir lecherie/ & he tok me in to
desert in spirit/ and y sauz a wonan sittyng
on a reede best ful of names of blasfemy
e: hauynge seuene heedis & ten hornes/ and
pe wonan was enbrowdid wip purpur

berd/ and his kyngdom was made derk
& þei eeten to gidre her tungis for sorowe;
& blasfemeden god of heuene for sorowis
of her wondis. & þei diden not penaũce
of her werkis/ and þe sixte aungel schedd
out his viol in to þat gret flood
eufrates. & dride þe watir of it; þat wa
wey were made redy to kyngis fro þe sunne
risyng/ and þanne I sawe þre vnclene spiritis lik
nadis of froggis go out of þe mouþ of þe
dragũ. of þe mouþ of þe best & of þe mouþ
of þe false prophete/ for þei ben þe spiritis
of deuelis: makyng signes/ and þei gõ
forþ to kyngis of al þe erþe: to gadre
hem in to batayle to þe grete day of al
mytȝti god lo I come as a þeef/ blessid
is he þat wakiþ & kepiþ his clopis: þat he
wandre not naked. & þat þei se not his fly-
þede of him/ and he schal gadre hem in to
a place: þat is clepid in ebrew hermagedõ/
and þe seuenþ aungel schedd out his viol
in to þe eir: & a greet vois went out of
heuene fro þe trone & seid/ it is don/ and þe
ȝtungis were maad & vois & þundris &

hour lyun to dwelle a schort tyme/ & ye
beest þat was & is not: & schee is of sixty:
& is of þe seuenty. & schal go in to perdi-
cyon/ & ye ten horues. which you hast sey-
ben ten kyngis. þat yit han not taken
kyngdom/ but þei schulen take power
as kyngis con ouer eftir þe beest/ þese ben
of counsel: schulen bitake ech her strengþ & pow-
er to þe beest/ þese schulen fizte with þe lomb:
& þe lombe schal ouercome hem: for he is
lord of lordis & kyng of kyngis/ & þei þat
ben with hym: ben clepid chosyn & feiþful/
and he seid to me/ þe watris which þou
hast seyne. where þe hore sittiþ: ben peplis
& folkis & longagis/ and þe ten horues þat
þou hast seyn in þe beest: þese schulen mak
he hir desolat & naked/ & schulen ete þe fle-
schis of hir: & schulen brenn hir togidre in
fier/ for god zaf in to her hertis of hem:
þat þei do þat þing is plesaunt to hym/ þat
þei zeue her kyngdom to þe beest: til þe
wordis of god be endid/ and þe womã
which þou hast seen: is þe grete cite þat
hap kyngdom on kyngis of þe eerþe

ꝑ wod. and ouergild wiꝑ gold. ꝑ ꝓcious
ſtoun ꝓerlis: hauyng a golden cuppe ī
hir hond ful of abhoumacoūis ꝑ vnclen-
nes of hir fornicacous/ and a name wꝛi-
tīn in ꝑ hede of hir: mi ſtꝛeꝛye/ babiloyne
ꝑ gꝛeet modir of fornicacoū: ꝑ of abhoī
nacoūis of ꝑ eꝛꝑe/ and ꝑ ſaiz a wōman dꝛū
kīn of ꝑ blood of ſeyntis: ꝑ of ꝑ blood of
maꝛtiꝛis of ihū/ and wh̄ane ꝑ ſaiz hir: ꝑ
wondꝛid wiꝑ gꝛeet wondꝛyng/ ꝑ aungel
ſeid to me/ wꝛi wondꝛiſt pou: ꝑ ſchal ſeie
to pee ꝑ ſacꝛament of ꝑ wōman. ꝑ of ꝑ
beeſt ꝑat beꝛeꝛ hir: ꝑat hap ꝑ ſeuene he
dis ꝑ ten hornes/ ꝑ beeſt wꝛiche pou ſiꝛſt
was ꝑ is not ꝑ ſchal ſtie fro depnelle: ꝑ ſhe
ſchal go in to periſchyng. ꝑ men dwellyng
in eeꝛꝑe. ſeyndē woudie wꝛos names ben
not wꝛitīn in ꝑ book of lyf. fro ꝑ makyng
of ꝑ woꝛld/ ſeyngē ꝑ beeſt ꝑat was. ꝑ is u/
and ꝑis is wit. wꝛo ꝑat hap wiſdom/ ꝑe
ſeuene hedis ben ſeuene hillis: on wꝛi-
che ꝑe wōman ſitty/ and kyngis ſeuene ben
ben/ fyue han feldīn: on is ꝑ a nopir comeꝑ
not zit/ and wꝛan he ſchal come. it bi

ne ꝛ pan no auaylle: ꝛ ꝑ ſchal not ſe wel
wugſ/ and ſerfo: ni oday hir woundis ſchu
ten awn der ꝛ uoꝛuyng and ſtaugu: ꝛ ſhe
ſchal ue vſeit in ſier/ fo: god is ſtongr. ꝑ
ſchal deuel hir: ꝛ ir kyngis of ir eerꝛe ſchu
ten vi wepe ꝛ viweile yem ſilf on hir. wh
dyſ diden fo:ucaaoñ wiyhir ꝛ ſyuedeu u
dchuſis: wyhãne ꝓu ſchulen ſe ir ſmolle of
ꝛ vſẽuynge of ir/ ſtoudynge ꝛ feere fo:dre
dr of ir turuentas of ir: ꝛ ſeyng ww.ww.
ylk giret are vanioyne ꝛ ylk ſtonge are:
fo: in awn oiur ꝛidome money/ and mar
chaũdies of ir eerꝛe ſchulen wepe on u ꝛ
uoꝛue: fo: no man ſchal vie more ir mar
chaundies of yem/ ir marchaundies of gold
ꝛ of ſiluer ꝛ of ꝑcious ſtoun ꝛ of perl ꝛ of
vyſe ꝛ of purpur ꝛ of ſilk ꝛ of wolꝫ/ ꝛ eche
tre ꝛ mes. ꝛ al veſſelis of yuer ꝛ al veſſelis
of ꝑcious ſtoun ꝛ of bras ad of yren ꝛ of mar
bil ꝛ cauel ꝛ a noiuyc/ and of ſwete ſmellig
yngis ꝛ oyntemis ꝛ encenſe ꝛ of wyn ꝛ of
oyle ꝛ of flour ꝛ of wyete ꝛ of werke beſtis.
ꝛ of ſhep ꝛ of yo:ſis ꝛ of carꝛis ꝛ of ſeruañ
ts ꝛ oꝛu lyues of men/ and ꝓu appliſ of

And after yese thingis I saw a nothir
aungel comyng doũ fro heuene
hauyng great power/and ye erthe was
lyghtned of his glorie/and he cried with a
gret voys: & seide/Gret babiloyne feldn fel
doũ: & is maad ye habitacioũ of deuelis/
and ye kepyng of eche vnclene spirit: & ye
kepyng of eche vnclene foul & hatful: for
all folkis drunkun of ye wraþe of ye fornica
cioũ of his/and kyngis of ye erthe diden fornicacioũ wt
his/and men ben made riche of ye vertu of ye
lustis of his/and I herde a nothir voys fro heue
ne: seyng my people go ye out of it. & be ye
not partneris of ye synnes of it: & ye schulen
not resseyue of ye woũdis of it/for ye synnes
of it camen til to heuene: & ye lord hath mynd
ful ye wickidnesse of it/ yelde ye to it. as sche
yeldid to you: & double ye double thingis aft
er his werkis/in ye cuppe wherynne sche
meldid to you: medyng ye double to his/as
miche as sche glorifiede his silf & was in
lustis: so miche turment yeue ye to his &
wepyng/for in his herte seith I sitte a qwe

to ye see: & seid/ in yis vnre yat gret citee ba
bilonne schal be fondin: & now it schal no
more be fondin/ and ye vois of harpis &
of musik & of men syngyng with pipe &
tabre schal no more be herd in it/ & eche craft
man. & eche craft: schal no more be fou̇nd
in it/ and ye vois of ye mylstoon schal
nomore be herd in yee/ & ye lizt of lanter
ne schal no more schyne to yee/ and ye vois
of ye hosbōnd & of ye wyf: schal nomore
yt be herd in yee/ for yi marchaun̄tis were
princes of ye erthe /for in yi witchecraftis
al folkis erreden/ and ye blood of prophetis
& of seyntis: is fondin in it. & of al men yt
ben slayne in erthe

xv. xvi. c.

Efter yese thingis I herd a gret vois of
many cūpis in heuene: seynge al
lelluya/ heryyng & glorie & vertue to our
god. for trewe & riht ben his domes of yi-
lk eche demede of ye gret hore yat defou
lid ye erthe in hir lechcrie/ and veingid ye blo
d of his seruauntis: of ye hondis of hir/ &
eftir yei seid allelluya/ and ye smoke of it stey
eth up: in to worldis of worldis/ and ye foure

ꝑdelue of ꝑ lyf went away fro ꝑ: & alle
ſame ꝑingis & ful clere perſchedeu fro ꝑ
and marchaundies of ꝑſe ꝑingis. cryinꝫ
wonore fynde ꝑo ꝑingis/ꝑi ꝑat ben made
riche of it: cryinꝫ ſtonde fer fo; dred of
turmentis of it: wepyng & mornyng &
ſeyinꝫ. wo. wo. wo. ꝑilk grete cite. ꝑat was
clo;id wiꝑ bijs & purpur & reed ſcarlet: &
was ouer gild wiꝑ gold & p;ecious ſtoū
& margaretis: ſo; in oon houre ſo many ri
chefſis ben deſtruyt and ꝑe gouernour
& al ꝑat ſailen vpon ſe ſe & in ſe ſe: ſtondē
fer & crieden/ſeyinꝫ ꝑe place of ꝑe vēgyng
of it: ſeyinꝫ/wiꝑat is lyk ꝑis grete cite/
and caſtiden powdre on ꝑer hedis: & cri-
eden wepyng & mornyng. & ſeyinꝫ. wo.
wo. wo. ꝑilk grete cite in wiꝑche al ꝑat hā
ſchippis in ꝑe ſe ben made riche of ꝑe pri-
ſis of it: ſo; in oon houre it is deſolate/heue-
ne & holy apoſtlis & p;ofetis: make ze
ful out ioye on it: ſo; god hap demed zour
dom of it/and he ſtrongꝫ aungel took
vp a ſtoon as a grete mylſtoue: & caſt in

ned: and aboute hors / and pe pat sate on hym
was clepid feithful and sothfast / and wip riʒt
wisnesse he demep and fiʒtip / and pe yzen of hi
[illegible] as flawme of fier. and in heed many his
diademes / and had a name writen. wich
pe noman knewe. but hee / and he was
clopid wip a cloop sprenyt wip blood: and pe
name of hym was clepid pe sone of god /
and pe oostis pat ben in heuene: sueden hi
on whyte horsis. clopid wip bisyn white
and clene / and a swerd sharp on eche side cō
forp of his moup: pat wip it he smyte fol
kis / and he schal rule hem wip an yrun zer
de / and he tredip pe pressour of wyn of stō
ge veniaunce of pe wrappe of almyzti god
and he hap writtē in his clop and in his hē:
kyng of kyngis and lord of lordis / and i sei
an aungel stondinge in pe sunne: and he cried
wip a greet voys and seid to al briddis pat
flowen bi pe myddil of heuene / come ze and
be ze gadrid to pe greet soper of god: pat
ze ete pe fleischis of kyngis. and pe fleischis of
tribunes. and pe fleischis of stronge men and flea
schis of horsis. and of po pat sitten on hem and pe

& twenti seniours. & ye foure bestis felden doũ
& worschipiden god sittynge on ye trone. &
seiden amen alleluya/ and a vois weent out
of ye trone: & seid/ alle ye seruauntis of ou
r god. seie ze heryngis to oure god: ze
pat dreden god. smale & greet/ and I herd a
vois of a greet cumpe. as ye vois of ma
ny watris. & as ye vois of greet thundris
seiynge alleluya: for oure lord god almy3t
hath regned. loye we & make we ioye: &
3eue we glorie to hym/ for ye weddyngis
of ye lombe comen: & ye wijf of hym made
redy hir silf/ & it is 3oue to hir: pat she
be cloped in white bisse schynynge for
whi bisse is iustifiyngis of seyntis/ and he
seid to me/ write pou. blessid ben thei pat ben
clepid to ye soper of ye weddyngis of ye lom
be/ and he seid to me/ these woordis of god ben
treewe/ and I fel doũ bifore his feet: to wor
schipe hym/ and he seid to me. se pou pat þ
do not/ I am a seruaunt with ou & of thi breth
ren: hauynge ye witnessyng of ihũ/ wor
schipe pou god/ for ye witnessyngis of ihũ:
is spirit of prophecie/ and I say heuene ope

seruis: & þei eaten on hem: & down was so
uñ to hem. & þe soulis of men biheded for
þe witnessyngе of ihū: & for þe word of
god/ and hem þat worschipiden not þe
beest. neiþ̄ þe ymage of it: neiþ̄ token þe
carect of it in her foreheds neiþ̄ in her
houdis & þei liueden & regneden wiþ crist a
þousand zeeris/ & oþ̄r of ded men liue
den not til a þousand zeeris ben endid/
þis is þe firste azenrisyngе/ blessid &
holy is he þat hap part in þe firste
azenrisyngе/ in hese men: þe secūde
dep hap no power/ but þei schulē
be prestis of god & of crist. & þei schu
len regne wiþ him a þousend zeeris/
and whānne a þousand zeeris schulen
be endid: sathanas schal be vnbūdē of
his p̄sōn/ and he schal go out & schal de
ceyue folkis. þat ben on þe foure cornēs
of þe erþe: gog & magog/ and he schal
gadre hem in to batele: whos noūbre
is as þe grauel of þe see/ and þei stieden vp
on þe breedenesse of þe erþe: & enuiron-

fleisch of all free men & bonde men. & of smale & of great/ and I saw ye beest & ye kynges of ye erthe & ye hostis of hem gadrede to make batayle with him yat sat on ye hors & with his oost/ and ye beest was taken: and with him ye false prophete. yat made signes bifore him/ in which he disceyuede hem yat token ye carect of ye beest: & yat worschipide ye ymage of it/ these tweyn weren sent quyk into ye pool of fier & brymstoon/ and ye ooþer weren slayn with ye swerde of him yat sat on ye hors. yat comeþ forþ of ye mouþ of him. & alle briddis weren fillid with ye fleisch of hem

And I saw an aungel comynge down fro heuene. hauynge ye keie of depnesse: & a greet chayne in his hond/ and he causte ye dragun. ye olde serpent yat is ye deuel & sathanas: & he bounde hym in a þousand zeris/ and he sente hym into depnesse: & closid on him & sealid: þat he disceyue nomore ye folkis: til a þousand zeris be fillid/ after these þingis he mot be vnbounde a litil tyme/ & I saw

seetis

And I saw a newe heuene & newe erthe
for the first heuene & the first erthe
went awey: & the see is not now/ and I iō
sey the holi cite newe ierlim newe comynge doū
fro heuene made redy of god. as a wif
ourned to hir housbound/ and I herd
a gret voys fro the trone: seyinge/ lo the ta
bernacle of god is with men: & he schal
duelle with hem/ and thei schulen be his pe
ple: & he god with hem schal be her god/ &
god schal wipe eche teer awei fro hir
yen of hem/ and dep schal nouyte be. nei
mor mornynge. nei crynge. nei sorow
schal be ouer: which first thingis weren
awei/ and he seid pat sat in the trone/
lo I make al thingis newe/ and he seid
to me/ write pou: for these wordis ben
most feithful & trewe/ and he seid to me.
it is don/ I am alpha & o. the bigynnynge
& ende/ I schal yeue freely of the welle of the
watir: to hym pat thirsti/ he pat schal
ouercome: schal welde these thingis/
and I schal be god to hym: & he schal be

nuk ꝑ castelis of seyuns & ꝑ lowyd air
and fier cam dou of god fro yeneue: &
deuorid yeu and ye deuel þat disceyued
yeu: was sent nu to ye pole of fier & of
bryustou where bose ꝑ beest & falle
profetes schuld be turmentid day & nyzt:
in to worldis of worldis amen and I saz
a gret vthite trone & on sittyngē on
it: fro whos sizt eerþ fledde & yeueue
i ꝑ place is not founden of yem and I
saz ded men gret & smale standingē
ꝑ fizt of ꝑ trone: & bokis weren op
ned & a nop' book is opened: which is
ꝑ book of lyf and ded men weren demed
de of þes þingis þat weren writē in þe bo
kis. after ꝑ werkis of yem and ye see zaf
his ded men: þat weren in it and deeþ & hel
le zauen her ded men: þat weren in yem &
it was demede of eche: after ꝑ werkis of
yem and helle & deeþ weren sent nu to a
pool of fier/ þis is ꝑ secunde deeþ and he
þat was not founden in ꝑ book of lyf is
tū: was sent nu to ꝑ pool of fier

ye twelue names of ye twelue apostles
& of ye lowly/and he yat spake with me
had a golden mesure of a reed: yat he schu
ld mete ye cite/& ye yates of it & ye wal
and ye cite was sett in squar/and ye
lengthe of it. is so mechel. as mychel as
is ye breede/and he mat ye cite with
ye reed. vi furlongis twelue thousan
dis/and ye hyzte & ye lengthe & breed of
it ben euene/and he maat ye walle
of it. of an hundrid & four & fourty cu
bitis: vi mesure of man yat is of aun
gel/and ye building of ye wal yer of
was of stoon iaspis/and ye cite it self
was clene golde like clene glas/and ye
foundementis of ye walle of ye cite: we
ren ournied with precious stoon/ye first
foundemente: iaspis/ye secunde. saphi
rus/ye pridde: calcedonius/ye fourthe:
smaragdus/ye fyfte: sardonix/ye
sixte: sardius/ye seuenthe: crisolitus/
ye eyztyhe: berillus/ye nynthe: topazius/
ye tenthe: crisopassus/ye elenthe: iacinct

sone to me/ but to fridful men & vnbile
ful & cursid & vnanquellers & forny-
tours & to wichis & worschipers of y=
dols & to al lyers: ye part of yem sch=
al be in ye pool brennyngc wip fier &
brymston. pat is pat ye scande dep &
wn man of ye seuene anngels hauyngc
vials ful of ye seuene last veniances &
he spake wip me & seide/ come pou & sch
al schewe to pe ye spouse ye wif of ye
lombe/ & he took vp in spirit: in to a gre
te hill & hize/ and he schewed to me ye
holy cite ierlm comyngc doñ fro heue
ne of god: hauyngc ye clerte of god &
ye liȝt of it lik a p̄cious stoon as ye
stoon iaspis as cristal/ & it had a walle
gret & hiz: hauyngc twelue ȝatis & un
ȝatis of it twelue aungels: & ye names
writtin in. pat ben ye names of twelue ly
nagis of ye sones of israel/ fro ye eest pre ȝatis
& fro ye soup. pre ȝatis. & fro ye nor pre ȝa
tis. & fro ye west pre ȝatis. and ye walle
of ye cite had twelue foũdemens: & in pe

lombe/ in ꝑ myddil of ꝑ strete of it/ ꝛ
on eche side of ꝑ flood/ ꝑ tree of lif bri-
gynge forꝫ twelue fruitis: ȝeldynge his
fruyt vi eche moneth/ and ꝑ leues
of ꝑ tree: ben to heelꝑ of folkis/ and
eche cursid þing schal nomore be/ but
ꝑ seet of god ꝛ of ꝑ lombe schulen be
in it/ and ꝑ seruauntis of hym schulen
serue to hym/ and þei schulen se hys fa
ce ꝛ his name in her foreheedis/ and nyȝt
schal nomore be. ꝛ þei schulen not ha
ue need to ꝑ liȝt of lanterne: neiþ to
ꝑ liȝt of sunne/ for ꝑ lord god schal lyȝ
ne hem/ and þei schulen regne in to
worldis of worldis/ and he seide to me/
these wordis ben most feithful ꝛ trewe/
and ꝑ lord god of spiritis of prophetis.
sente his aungel: to schewe to his ser-
uauntis. what þingis it bihoueþ to be
don soone/ and lo I come swiftly/ Bles-
sid is he þat kepiþ ꝑ wordis of ꝑis pro
fecie of ꝑis book/ and I Jon: þat
herde ꝛ sei3 þese þingis/ and afterward ꝑ

pe twelue apostlis/ and twelue ȝa
tis bon twelue margarite. pi eche/ and
eche ȝate was of eche margarite/ and
pe stretis of pe cite were clene gold: as of
glas ful schynynge/ and I saiȝ no temple
in it/ for pe lord god almyȝti & pe lombe
is temple of it/ & pe cite hap nou ned
of sunne ne moone: pat pei schyne in
it. for pe cleernesse of god schal lyȝtne it:
& pe lombe is pe lanterne of it/ and fol
kis schulen go in pe lyȝt of it/ and
pe kingis of pe erpe: schulen bryng
her glorie & onour in to it/ & pe ȝatis
of it schulen not be closid bi day/ and
nyȝt schal not be pere/ and pei schulen
bryngen pe glorie & onour of folkis in
to it/ ne3 ony man defoulid & doynge
abhominacion & lesyngis: schal entre
in to it/ but pei pat ben writen in pe
book of lyf and of pe lombe/

AND he schewide to me a flood of
quik watir schynynge as cristal:
comynge forp of pe seete of god & of pe

& ȝyu dampne: & ȝe ſchyppynge mordre
ſterue/ & ȝe ſpynt & ȝe ſpouſelle: ſeie ꝯ
me you/ & ȝe yat ȝeny: ſeie come you/
& ȝe yat ȝirſty come: & ȝe yat wole: ta
ke ȝe freely ȝe watir of liſe/ & I witneſſe
to eche man: ȝeerynge ȝe wordis of pro-
feſie of ȝis book/ if ony man ſchal put
to ȝeſe ȝingis ; god ſchal put on hym
ȝe ꝑſecucions ꝙrītē in ȝis book/ and if a
ny man do awey of ȝe wordis of ȝe book
of ȝis profeſie: god ſchal take awey ȝe
part of hym- fro ȝe booke of liſe & fro ȝe
holi cite. and fro ȝeſe ȝingis ȝat ben wꝛi
tē in ȝis booke ſeiȝ he ȝat beriȝ wit
neſſe of ȝeſe ȝingis ; come ſoone Amen
come ȝou lord ihū/ ȝe grace of oure lord
ihū crist: be wiȝ ȝou alle Amen.

Alle Amen
Alle Amen
Alle Amen

John Thorp

I hard yere & seyn I felde doñ: to worschipe
before ye fete of ye aungel yat schewid to
me yese þingis/and he seid to me/ Se þou
yat þou do not/ for I am seruaunt wiþ
yi & of yi britren prophetis. & of hym yat
kepen ye wordis of prophecie of þis book/
worschipe þou god/ & he seid to me/ Sig
ne nost seel þou not ye wordis of þis
book of þis lawe/ for ye tyme is ny3/ he
yat noyeþ noie he 3it/ & he yat is vn cle
ne wexe foule 3it/ and a riȝte man: be
riȝtfied 3it/ & ye holy be halowid 3it/
lo I come soone & my mede wiþ me: to
3elde to eche man after his werkis/ I am
alpha & o ye first & ye last & biginnyng
& ye ende. Blessid ben þei yat waischen
her stolis: þat ye power of hem be in
ye tree of lijf & þat þei entren in to ye cite
for wiþoutforþ houndis & witchis &
bocherers & manquellers & seruyng
to idols & eche yat louep & makip leesyng
I Iesus sente myn aungel to witnesse to
3ou þese þingis in chirchis I am ye ro

Wher ꝑfeaces shulle be voyded.
eyr langage shulle reed. eyr one
c shal be ꝑstored for ayrn Wekno
wen and ayrn be ꝑfeces. bit Wha
yat shal come yat is ꝑfyt. yring
y is of ytn shal be avoided Whan
y Was a natal child. y spak as a natt
child. y vnderstode as a natt child.
y ponyt as a natt child ꝑfit Whan
y Was made man. y avoided yo
pingis y Were of a natt child And be
Seen is not be as in Derkenesse
but yan face to face now y know
of ꝑty: bit yan shal I knowe as y
am knowen And now dwelle
feyr hope & charite. yes thyer
ye most of yese is charite

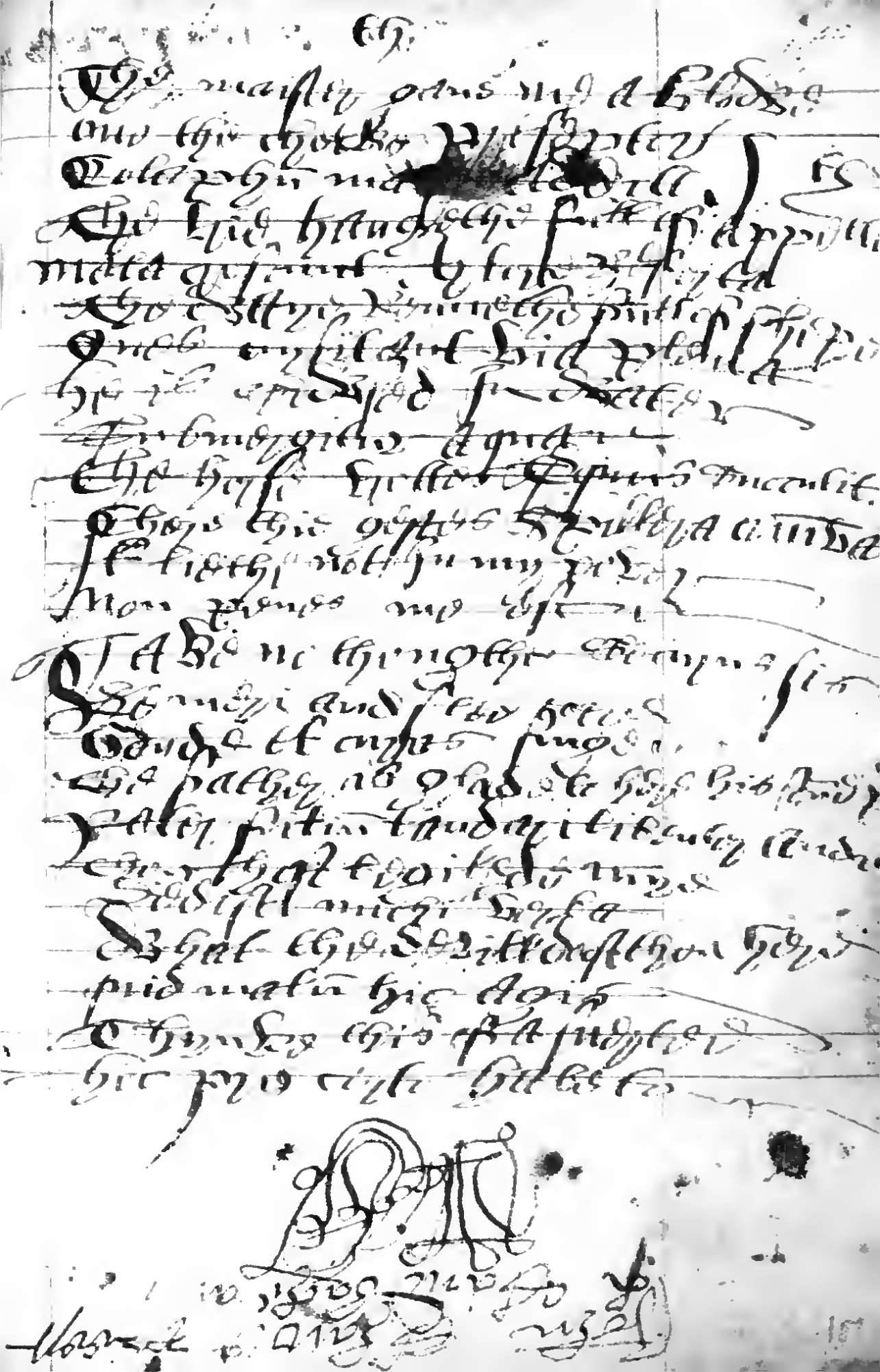
I H

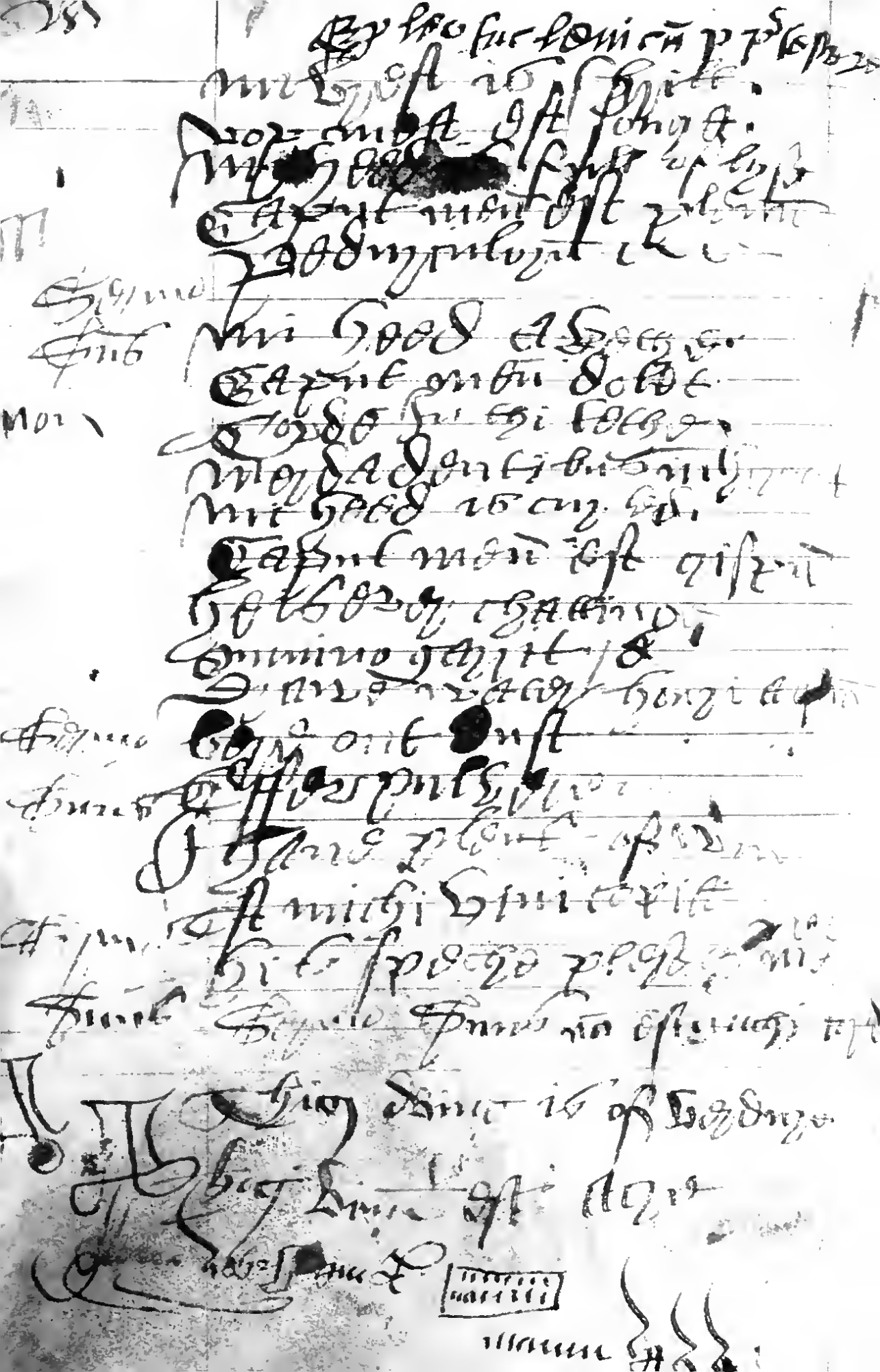
Wher yfoes shulle be voyded.
eny langage shulle ceese. eny one
of vs shal be restored for ayen Wekno
wen. and ayen be frendes. but Wha
sat shal come sat is frist. synne
sis of sis shal be avoided Whan
ye Was a leal child. ye spak as a leall
child. ye vnderstode as a leall child
ye ioyned as a leal child but Whan
ye Was made man. ye avoided yo
thyngs yat Were of a leall child and be
seen to be a man. Now we see
but yat we see as yorr Now we know
of ihu. but yan shal we knowe as
we are knowen and nowe dwelle
sey hope & charite. yes thyese
ye most of yese is charite

I H

Corynthees cap 2 & 3

1 f yf spek̄ wt̄ tonges of men
& of angel. & yf haue not charite
I am made as braſſe ſownyng. or
a ſymbal tynklyng. And yf I haue
prophecie & knowe all myſ-
teries & all kynnes. & yf I haue all
fayth ſo yt I myght̄ remoue hilles fro ple-
ce to place & haue not charite I
nought. And yf I dole out all my
goodes to ye releef of poore men.
And yf I betake my body ſo yt
I be brent. & yf I haue not charite
it profyte me nothyng. Charite
is pacient & is bonefyed. charite
enuyeth not. it doth not wyckedly
it is not blowen. it is not couetous.
It doth not yͤ yͤ longeth vnto
other. it is not ſtird to wrathe.
it thynketh not euyll. it reioyſeth not
vpō wyckednes. But it reioyſeth to the
ſame to whom it ſuffyſeth all thyngs. it
beleueth all thyngs. it ſuffyſeth
all thyngs. charite falleth neuer doun





Carmina

Johannis Regiomontani Mathematici

Post mille expletos a partu virginis annos
Et post quingentos rursus ab orbe datos
Octogesimus octavus mirabilis Annus
Ingruet: is secum tristia fata trahat
Si non hoc anno totus dissolvitur orbis
Si non in nihilum terra fretumq; ruant
Cuncta tamen mundi sursum ibunt atq; deorsum
Imperia et luctus undiq; grandis erit

This is the famous prophecy of the end of the world in 1588 made by Johann Müller of Königsberg (Regiomontanus) in mid 15th Century. A translation can be found in Mattingly's 'Defeat of the Spanish Armada' J. Cape 1959 page 100

GG

here beginneth a prologe on ye pistle of Iam

The lord is my protectyon

Instabiles enim sunt res humane

Cum stat, videa ne cadat

Quite Perfect

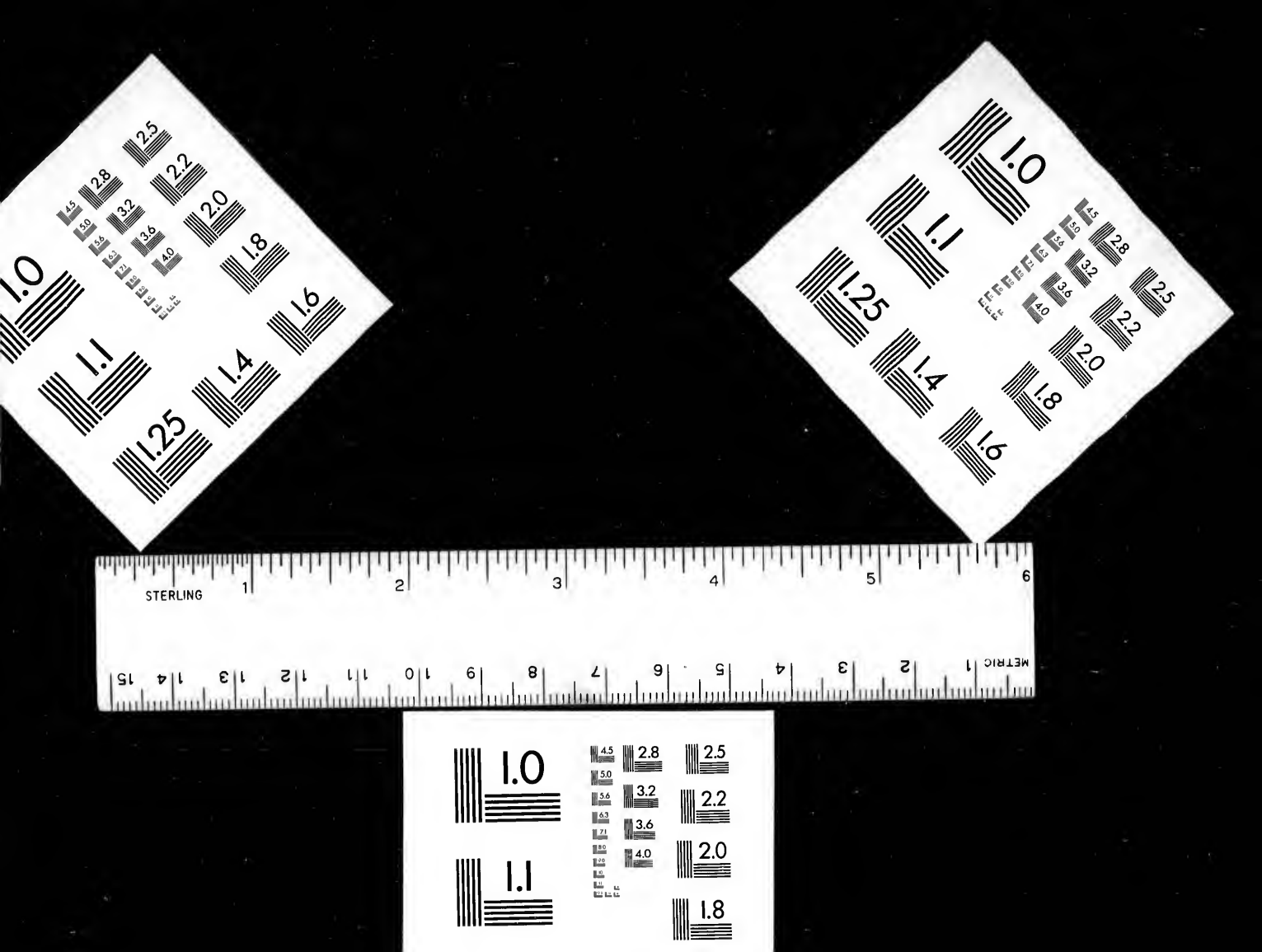
Bought at Harmsworth Sale 1946
16.x.1946 Lot 2034
New End papers and back repaired
by Sangorski & Sutcliffe Dec 1945

— George Goyder

SIGNATORIES:

fo 11, 35, 58 Sir John Shaw Ld Mayor of London 1501 *
81, 91, 101 Nephew of Sir Edmund Shaw (see D.N.B.)
fo 20 William Lyngam
fo 52 Sir Thos. Venables Knighted in 1544
fo 79 John Richardson
fo 80 Humphrey Barre
fo 90 John Hatton
fo 105 John Thrup
fo 106 John Smalwood ex dono John Huntington Archdeacon of Richmond
fo 107 John Shawe, Priest of Sandbach, Cheshire

* Colets father was Lord Mayor in 1486 & 1495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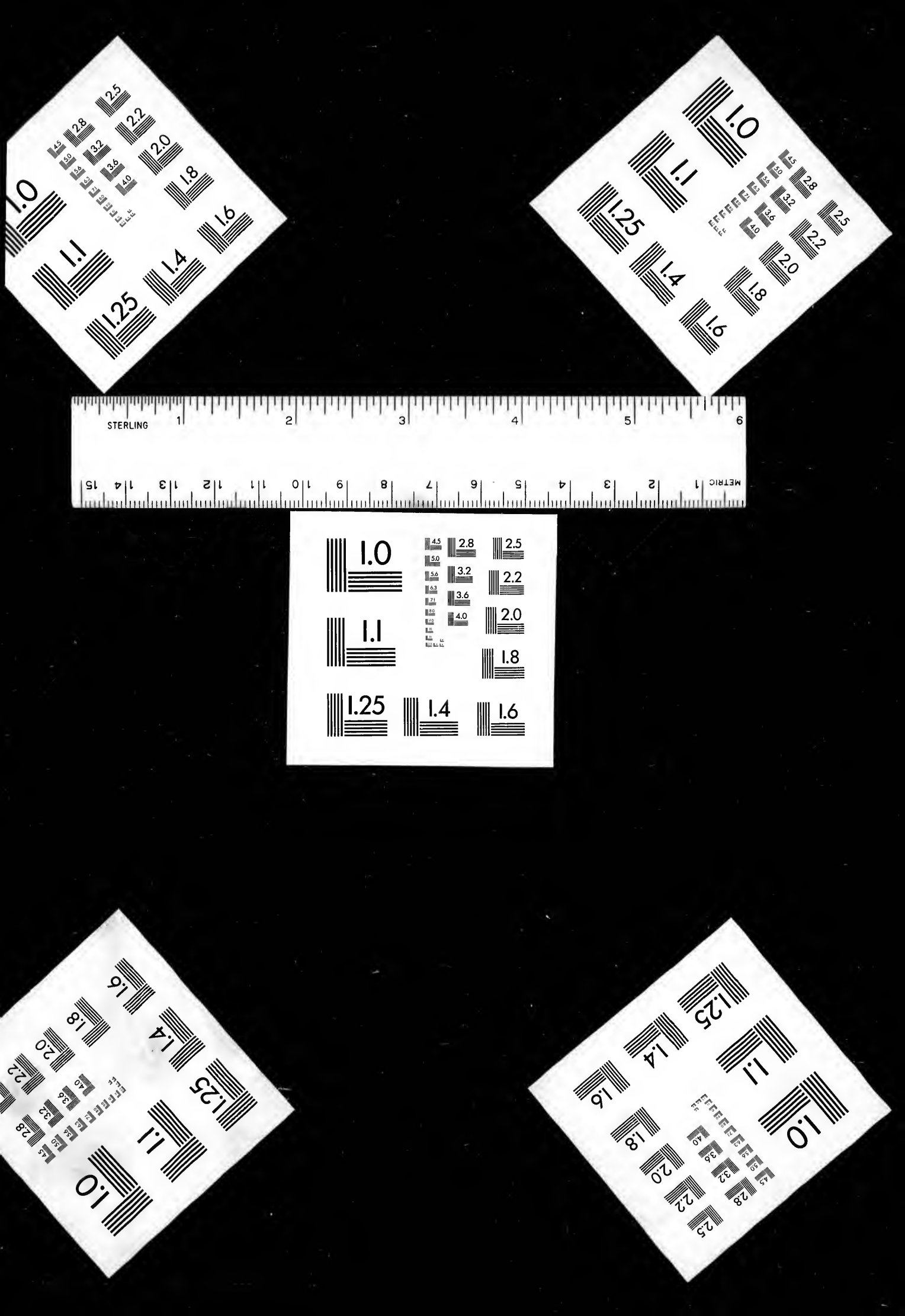
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RBC
MS.
529
superv'd

Bible. N.T. English (Middle English).
Wycliffe. Selections. 15th cent.
Wycliffite Bible : ms., [ca. 1425].
1 v. (108 leaves) : vellum bound in pigskin over boards ; 14 cm.
Described in: Sothby's London catalog, 26th Nov. 1985, item 109.
Contents: Acts. - James. - Peter. - John. - Jude. - Revelation.

purchased at Sotheby's auction 11-26-85 £30,800($50,000)
I. Wycliffe, John, d. 1384.
II. Title

cataloged 1-16-86

NcU 13029540 ROBE NOCRsl

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